

Arthur Neale
Bouverie St.

THE

Nonconformist.

"THE DISSIDENCE OF DISSENT, AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XXV.—NEW SERIES, No. 1035.]

LONDON: WEDNESDAY, SEPT. 6, 1865.

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TRINITY CONGREGATIONAL CHURCH,
WANDSWORTH-ROAD, SOUTH LAMBETH.

CONTINUATION OF THE OPENING SERVICES.

On Sunday next, SEPTEMBER 10th, THREE SERMONS will be preached in the above Place of Worship.

Morning—Rev. FREDERICK TOMKINS, LL.D., D.C.L., Minister of Walford-road Congregational Church, Stoke Newington.

Afternoon—Rev. J. PILLANS, Minister of Camberwell-green Congregational Church.

Evening—Rev. D. THOMAS, D.D., Minister of Stockwell Congregational Church.

Morning, at Eleven o'clock; Afternoon, Three o'clock;

Evening, half-past Six.

On MONDAY Evening following (Sept. 11) a TEA-MEETING will be held in the above place of worship.

TEA AT FIVE O'CLOCK.

Afterwards a PUBLIC MEETING will be held, SAMUEL MORLEY, Esq., M.P., in the chair.

The following Congregational ministers and other gentlemen are expected to take part in the proceedings of the evening—viz.:—Dra. Tomkins and Thomas; Revs. Anderson, Bowrey, Davison, Seddon; W. Morton Mather, Pastor of the Church; Charles Warton, Esq., Treasurer, Old Street City and Tulse-hill.

Collections will be made at the conclusion of each of the Services and at the close of the Public Meeting.

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On behalf of the Committee,
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untenable, he must not be permitted to regard himself as banned simply because his opinions are knocked on the head. If his veneration for the past is so strong that he prefers to stand precisely where the ejected Puritans did two hundred years ago, showing that he has learnt nothing from the continuation of their sad story, he is at full liberty to do so, but he must not insinuate that they who laugh at his singularity or question his wisdom, are thereby seeking to oppress his conscience. No one, as far as our observation has gone, has brought any "authority" to bear upon him in relation to his letter, whether more or "less warrantable" than that of the Church to which he has told us he would gladly submit himself if his conscience would allow him. No doubt, both his views and his mode of seeking their advancement, have been somewhat unceremoniously handled—and not altogether without provocation, considering the terms in which he alluded to church government as practised by Congregationalists, in his letter to Mr. Gladstone—but even if his knuckles have been rapped more sharply than he expected when he first meddled in this controversy, he really has no right to speak as though his liberty had been assailed.

Our principal object in noticing this second letter, however, is to set ourselves right in a matter in which Mr. Christopherson strongly implies, not only that we are wrong, but flatly so. He first quotes the following passage from an article which appeared in this journal in reference to his correspondence with Mr. Gladstone:—"The impending struggle cannot be turned into a theological one, and if it could, would be far from desirable. The tendency of the age is towards settling first the relations in which Divine Truth should stand to the secular power. When that question is substantially disposed of, the other question—'What is truth?'—will have a chance of being more dispassionately considered." On this he says, "I could never write that sentence, and I presumed upon this debate, which I have now done with, precisely because I believe, on the contrary, that the first question for all Christians and all Churches is this—'What is truth?' When that is substantially disposed of, the question of establishment or non-establishment 'may be' more devoutly 'considered.'"

We beg to recall the circumstances in connection with which this passage was written. Mr. Christopherson is a minister, and is doubtless aware that the meaning of his text should, in most cases at least, be determined by the context. A question had been mooted by the rev. gentleman himself whether the secular power might not beneficially exercise its authority by so altering certain formulæries of the Church of England as to make it practicable for him and those who think with him to become members of the law-authorized Church without injury to their consciences. And it was mooted, be it borne in mind, as a milder and more feasible enterprise than one which, it had been averred, was urged by a great majority of Dissenters, which went the length of demanding that the secular power should cease to act on the assumption that it is either bound or qualified to determine what shall or what shall not be the credenda or the discipline of any church whatsoever. On the one hand, the contention was, that Caesar ought to relax his demands upon the believing capacities of the Christian Church—on the other, that he ought to make no demands whatever.

Mr. Christopherson made his appearance before the public for the purpose of showing that he and an indefinite minority outside the Church patronised by Caesar would be content with such a prescribed creed as would square with their theological views. We cannot discover, on the face of his first letter, any evidence of concern for the consciences of those who, being in the State Church, repudiate while they still use portions of the formulæries prescribed by that Church. The question that was discussed with the Chancellor of the Exchequer, as we understood it, was not how to give increased ease of

mind to certain parties in the Church, but what would meet the views of those who stood without. It related, not to what the *Church* should be, but to what the *State* should do. It was essentially political, and was therefore appropriately enough debated with a statesman. The view put forward by Dr. Vaughan as that entertained by the majority of Dissenters was, not that Congregationalists are theologically and ecclesiastically sound, and on that ground claim a share of the exclusive privileges which Caesar only can confer, but that, for the sake of true religion wherever it be found, those sanctions which, being temporal, cannot assist the truth, but may pervert a simple, childlike spiritual regard for it, ought to be wholly withdrawn. And this, we maintain, is the all-important, and, indeed, only pertinent consideration to be brought before the Civil Power—not how far this, that, or the other Christian community is Scripturally right, and therefore entitled to a share of Caesar's favour, but whether Caesar ought to be appealed to at all to give judgment in this matter.

We know, as well as any one, that "the first question for all Christians and all Churches is 'What is truth?'" Individually and ecclesiastically we are bound first of all, and as the paramount obligation imposed upon all alike, to ascertain, by all the means placed at our disposal, what is "that good and acceptable, and perfect will of God." But we do not go to the magistrate for that, and the question with which we had to deal was, What is the most consistent application which we, whether as Christian individuals or churches, can make to the magistrate? We say Caesar's court is not the proper one before which discordant sects should discuss the question of how much or how little they may relatively have of "the mind of Christ." We contend that it is a mistake, that it is something worse, to argue that question one with another before a secular tribunal such as Parliament, and especially so when it is done with the intent of establishing claims to a share of the temporal privileges which Parliament distributes at will. We submit that such a contention cannot be carried on in such a court, and with a view to such sanctions, without exciting passions which ought to be suppressed in regard to this inquiry. *In reference to the duty or the policy of the Legislature*, about which Mr. Christopherson and ourselves were at issue, we said and we repeat, the primary question to be settled is "the relation in which Divine truth should stand to the secular power." In other words, ought Church questions, whether of doctrine or discipline, to come before Parliament for settlement and recognition? Mr. Christopherson's position is that they ought—ours is that they ought not. But in withdrawing all such inquiries from what we regard as an unfit tribunal, we cannot allow that we regard the answer to the question, "What is truth?" as in itself inferior to the question, What is the proper position for the magistrate to take in respect of it? The whole controversy, so far as the claims of Dissenters are concerned, turns upon what Caesar should do for them in their religious capacity, and the short, decisive, and in our judgment, only consistent, answer, is that of Diogenes to Alexander, "Cease to stand between me and the sun."

ECCLESIASTICAL NOTES.

THE last office which we should ever care to assume is that of a heresy-hunter. We are too conscious, as we judge all men must be, of our own fallibility to denounce or punish others, for a deflection of their judgment from that standard which seems to us to be the only right standard. In calling attention therefore to a very remarkable work which has just issued from the press, we wish at once to guard ourselves from any misconstruction of motive. We don't wish to hunt down Dr. Irons, as Dr. Irons' party has hunted down Bishop Colenso and the Essayists and Reviewers, although, it may be, that,

in our judgment, Bishop Colenso and the *Essayists* and *Reviewers* have not given utterance to one tenth of the "heresy" which is contained in Dr. Irons' small volume. Dr. Irons' work comes before us, not as *reviewers*; its publication is simply a portion of the ecclesiastical intelligence of the week, and only as such shall we deal with it. We shall report its contents, and leave our readers to form their own judgment upon its merits as a production of a *disputant* of the Established Church.

Dr. Irons' work is entitled, *The Bible and its Interpreters*, and is devoted to a consideration of four theories of Biblical Interpretation, — (1) the Popular Theory; (2) the Roman Theory; (3) the Literary Theory; (4) the Truth. Dr. Irons believes that no thoughtful Christian can affect to be satisfied with the position popularly held, at present, by the Sacred Scriptures. He believes this position to be the result of wrong theories concerning the interpretation of those Scriptures. The first of these is termed the Popular, which is another term for the Evangelical Theory. In some forty pages of lively and not unlearned criticism, Dr. Irons attempts to show that it is impossible to accept the Scriptures on the popular theory, and he proves, with apparent conclusiveness, that no one can be even moderately certain that he has the Scriptures at all. The chapter on the "Roman Theory" is descriptive rather than argumentative, for the reason, not obvious to Dr. Irons, but which must be obvious to all his readers, that he, with his opinions, cannot answer it. The Literary theory is next examined and the question, in substance, asked, what can you get out of the Bible as a book? Dr. Irons says that a literary inquirer, if he be a Churchman, will be pained to find what he can not get out of it. According to Dr. Irons, he will not get out of the Scriptures, old or new, any idea about "Orders," "Infant Baptism," "Daily Worship," "Catholic Church," "Liturgy," "Creeds," "Priests," "Articles," or "Offices." And more. You cannot, says Dr. Irons, get the doctrine of the Trinity out of the Bible; you cannot get the doctrine of the Atonement; you cannot get the doctrine of Original Sin; you cannot draw the Christian Sabbath out of it; the New Testament knows nothing of the Sacraments of the Church; and it contains no dogma of Inspiration or of Eternal Punishment. We are only reporting what we find very briefly and candidly stated, in set terms, in Dr. Irons' small volume, and the only remark we find it necessary to make upon Dr. Irons' discoveries, is one we have already made,—that it was Dr. Irons' party that raised the cry of heresy against Bishop Colenso and the *Essayists* and *Reviewers*, and that Convocation formally condemned the works of these writers.

Does not Dr. Irons, then, believe in any of the doctrines which, he says, cannot be found in the Bible? Yes; he believes in all of them, but he finds authority for them, not in the Scriptures, but in the decisions of the Church. He accepts the Bible as supernatural, but as not containing all revelation. The Church, also, is supernatural, and to it has been given the remainder of the revelation. Where is this to be found? Now, Dr. Irons is a godly man, and has written his work with what one feels to be an awful earnestness. Yet we cannot help also feeling that when we give the answer to the question we have put, the effect will be slightly bathetic. Dr. Irons believes that "the cause of the Biblicalist is a ruin already," and that "it has not a shadow to rest on." Then on what can the Christian rest? He can rest on the decisions of the Church as embodied at present in the Creeds, Liturgy, and Articles of the Book of Common Prayer. Yes, good reader, we are indebted, in England, to King Charles and his Bishops for our knowledge of that Divine truth which is not committed to us in the Scriptures. The Bible and the Church—the Church and the Bible, are the two co-ordinate supernatural revealers of Truth. The Church of England, that is to say, of course, for Dr. Irons sneers at all "the sects," and even abjures the Church of Rome. We may add that the substance of this work was delivered in the form of Lent lectures to about a hundred of the clergy of the diocese of London, and that it is reprinted at their request. As Dr. Irons is a High Churchman, as Convocation is High Church, and as the views expressed in this volume will be congenial to the exalted conceit of High-Churchism everywhere, it is not likely that it will be noticed with reprehension by the body which condemned Dr. Temple's and Mr. Harvey Goodwin's comparatively innocent "Essays." These only struck at the form of the Sacred Writings. As Dr. Irons attacks their substance, and both the substance and foundation of the Christian faith generally, he can be let alone. For is he not a Prebendary of St. Paul's, and a member of the Sanhedrim?

Of the same school as Dr. Irons is the *Churchman* newspaper, in the last number of which appears a paper on the "Bishop of London." Before describing this paper we may remark on what may or may not be a coincidence. Public attention, and, as we all feel, public sympathy, have been greatly directed during the last two weeks, towards Cobourg, where Her Majesty and the Royal Family have been engaged in an office of the tenderest family affection. At this very time the *Churchman* newspaper has opened its columns to a series of diatribes on the "infidel" tendencies of the Court. A fortnight ago this journal, referring to Dr. Stanley's position, remarked on the disadvantage at which the Church was placed in having "infidelity under the patronage of the Court." This week Dr. Tait's elevation is ascribed to "Prince Albert's unfortunate propensities," which have "introduced a system hostile to revealed truth." Dr. Tait, it is said, was the especial nominee of Prince Albert, and was therefore appointed "by a rationalistic influence." This is not the first time that we have had occasion to call attention to language of this description in Church newspapers. Suppose it were as customary to use it in Nonconformist journals, what should we not hear of the disloyal intentions of a combined "Dissent and Democracy"?

The Bishop of London is now accused of openly using the influence of his high office in favour of infidelity. He has, it is said, intemperately and violently opposed the censure of infidel publications; he co-operated with the lay judges of the Committee of Privy Council "in their unrighteous proceedings in favour of infidelity"; he invites "men of notorious infidelity" to preach at St. Paul's; and he "labours in every conceivable way to advance infidel principles." This is charged against a Christian bishop! And what is to be done unto him? The writer reminds the Church that "favourers of heresy" are liable to ecclesiastical censure, and the Bishop is at this moment of "evil fame and reputation as regards doctrine, and justly suspected of heresy and of favouring heresy." He therefore thinks the case to be ripe for Convocation; that the bishop could be cited before it "to render an account of his most questionable conduct, and compelled, under penalty of suspension or deposition, to make such declarations and engagements, and to do such acts, as the Convocation shall deem requisite for the security of the faith, and the due discharge of his episcopal duties"; and "that the time is at hand when the Church will have seriously to consider his whole conduct, and to decide in Convocation whether he can be permitted to officiate in the Church of England." Verily, the Church of England, with the *Churchman* and Dr. Tait; Convocation and the *Essayists*; the *Record* and the *Ritualists*; and Dr. Irons and the Evangelicals, is in such a happy condition, as may well make every man sigh after such ecclesiastical unity, and bemoan his connection with "the sects"!

We find, in a Plymouth journal, a letter from Mr. R. D. Robjint, who has been one of the literary defenders of the Establishment. Mr. Robjint now comes forward to avow a change of view. He is of opinion that the evils of the Church cannot be remedied without its separation from the State. "Speaking," he says, "for myself—although I have hitherto written, and even recently, much and strongly in favour of 'Church and State,' or of 'propping up the old house'—I shall not be ashamed to join those who would free the Church from the State whenever I can clearly make up my mind that I am only wasting my time in endeavouring to uphold (subject to improvement) the present system, and that in advocating the separation I might be better and more usefully employed." We hope that when Mr. Robjint, of whom we know nothing at present, has "clearly made up his mind," we shall be as willing for him to join us as he may be. If, however, he wants nothing more than "Church reform," he had better stay where he is.

It is the journalist's equally with the *Traveller's* privilege to

"Survey mankind from China to Peru,"

and, therefore, to Chili. We are gratified at the announcement conveyed to us by the last West Indian Mail, that religious liberty is at last effectively secured at Chili; although it has been done in spite of the influence of both the clergy and the Government. "Religious freedom," says the *Panama Star*, as though it were writing on the separation of Church and State in England, "terrifies the people of Chili, and reasonably so; not because it would weaken the Catholic sentiment of the country, so deeply rooted in the Chilian heart, but because that measure would impose on it an earnest devotion to its spiritual duties, and the necessity of enlightening itself in order to meet its enemies, and that of walking in the path of Christian

charity and humility, from which our clergy so often deviate." The people, however, especially the most intelligent and enlightened men and the press, favoured complete toleration, and therefore a bill has been passed, almost without discussion, in the Houses of the Legislature, bringing Chili into the position which England has occupied ever since the second Toleration Act of 1813. For Catholic Chili to be only fifty years behind Protestant and Anglo-Saxon England in such a matter shows what a dead weight it is which has kept and still keeps us from further and more rapid progress.

We hear that the site of the Nonconformist Memorial Hall has at last been secured. It is near the junction of Cannon-street and Bow-lane, City; has cost 40,000*£*, and is considered, of course, to be worth the money. Some hundred and fifty years ago Salter's Hall in Cannon-street was the favourite theatre of ecclesiastical discussion. Here was held the celebrated theological conference of which the second Calamy has given the history, and here were delivered the equally celebrated lectures on Roman Catholicism, to which Doddridge refers, and which gave the first clear intimation in our history that Protestant Dissenters had begun thoroughly to understand and accept the doctrines of religious liberty with all their consequences. The new Hall will be only a few yards from the old. Comparing the two, we shall be able to judge of the advance of Nonconformity since the times of Calamy and Doddridge.

REFORM OF THE RUBRIC.

The following letter from Mr. Christoperson appeared under this title in the *Daily News* of the last inst. :—

TO THE EDITOR OF THE DAILY NEWS.

Sir,—I sent to you, three weeks ago, a letter of Mr. Gladstone on Liturgical Reform, with the full approbation of the writer. That letter, in its chief peculiarities, has attracted less remark than, I think, it deserves: whereas the note to which it was a rejoinder has received more criticism than I desired or expected. You will remember that I asked you to withhold my share of the correspondence, unless you thought it necessary for the explanation of the sequel. I fear that personal topics have rather overlaid the questions which I desired to start.

With your permission, I will add a very few words on both of these documents, and then, having neither the taste nor the health for controversy, leave the subject, which is an important one, to other disputants.

1. And first, for the immaterial part of the affair—my own letter—allow me to say that I have no cause to complain of the spirit in which it has been treated, so far as I know, even by those who were most likely to misinterpret or assail it. Nevertheless, I acknowledge some surprise at the sense of novelty which appears to be general among my critics, in view of the position which I ventured to take. My object was to represent the opinions of those Dissenters, who number, according to the *Spectator*, many more than I had ventured to count. But, even if I had championed some sort of connection between Church and State, which I did not attempt, there would have been nothing very outrageous in accepting the nonconformity of the heroes of 1662—the nonconformity of the Scottish Dissenters at the disruption, and the formation of the Free Church—or the nonconformity of the bulk of the Wesleyan Methodists. At all events, it cannot be held inadmissible among Congregational Independents to select their own grounds for Dissent, any more than it is denied to many Nonconformists to advocate the interference of Government with popular education, on which topic party-feeling ran high a few years ago. Be this as it may, it would be unreasonable in me to repudiate an exclusive and presumptuous anathema (as I think) in another Church, and then submit my faith or conduct to a less warrantable authority nearer home. The subject-matter is awfully different; but I have sometimes thought that the Established Church has not quite always a monopoly of the spirit of the Athanasian creed.

2. Still the personal element in this discussion is supremely insignificant; and it is not altogether fair in some of my critics to take for granted, as they do, that those who agree with me in desiring rubrical change, desire it for their own sakes. For my own part, I am at a loss to see what I should gain by conformity; and it is somewhat curious that the *Clerical Journal* assails the impracticability of my views, on the ground that Dissenters, renouncing their present livings, would have so much to sacrifice in joining the Establishment! That journal remarks, "It must be remembered that all the Nonconforming bodies which are in any sense respectable and worth reconciling to the Church, are bound together by the ties of property as well as of opinion. . . . And this endowment of sectarianism will ever prevent its comprehension in the Church of England, unless, indeed, some marvellous effusion of Divine influence shall make men widely different from what they are." It is rather hard to hear that whether we conform or whether we dissent, covetousness will be at the bottom of both; that we shall be held lovers of filthy lucre by the *Clerical Journal*, if we remain as we are, and we shall incur the same condemnation from our present friends, if we dare to subscribe. But, enough of this. The really important question remains, whether my eminent correspondent be right in his opinion, and the opinion which I understand you to share with him, that such a plan of comprehension as would assimilate the doctrine of the Rubric to the doctrine of the Articles, and so homogenize the standards of the Church for the first time, would, as Mr. Gladstone says, "eject many more than it would admit." That is the real question. And, with the utmost deference, I must be allowed to think, that the Chancellor of the Exchequer has scarcely weighed the full meaning of those words—if one may be pardoned so much freedom with a scholar to whom the force of language, in its keenest niceties, is perhaps more

familiar than to any known Englishman). For, let us see to what conclusion that statement inevitably carries us. If to eliminate the remaining traces of sacerdotal and sacramental efficacy from parts of an otherwise admirable liturgy—(traces which were purposely allowed to remain when the great reform required some compromise)—if to reconcile the ritual of the Church with the Articles of the Church would really “eject many more” persons “than it would admit,” then, the “Church of the Reformation” is already gone, the Nonconformists of 1662 carried out with them all the Protestantism of the Establishment, and it is, indeed, high time that voices a thousand times more potent than mine, should sound a very different alarm from a few trite words to a statesman.

I have confidence in the substantial Protestantism of the Church of England, because the bulk of her members hold by her Articles, which are really the fairest exponents of her faith. She is, at present, suffering from the retention, in a part of her standards of phraseology which her best friends within and without her pale regard as an obsolete anachronism; (though, if I may add it without offence, we should all take care not to sit down too easily, under Mr. Gladstone’s generous and remarkable counsel, to “limit the work of the moment to the capabilities of the moment,” or be too contented with his yet more encouraging and unexpected words, “Not forfeiting any right nor renouncing any hope.”) But if, under the impulse of a gathering and strengthening public opinion, subscription were relaxed, so as to leave room for the clergy (if they chose) to regard certain phrases in the Rubric as explicable in the light of the sounder Articles—or, if the alternatives were permitted to employ or expunge certain parts of a creed or an office which appear to retain the spirit of the “old learning”; nay, if certain revisions and excisions were effected in the service itself, as was quietly done in certain cases not long ago, I have very grave doubts whether half a score of ministers would quit their post, whereas innumerable consciences within the Church, “Low” or “Broad,” would be set at rest (of which consciences none of my commentators have taken any account in their strictures on my letter), and in addition other aids would come to maintain the purity and to strengthen the bulwarks of our common faith, which I regard as of more importance than all “difference of administration” whatsoever. And, as to the possible units who would retire, I would ask, “retire whither?” If in the only possible direction to which their offence could carry them, is their secession to be counted an equivalent misfortune to the present distraction within the Church, and the exclusion of others from the fellowship? As to the selfishness of Rubrical Reformers I observe that the Bishop of London, before the consecration of a church, on Thursday last, required a large body of clergy to disrobe themselves of certain stoles, and to remove certain ornaments from the communion table, before he would proceed with the service. A thousand to one of your readers will applaud the bishop. But Dr. Tait would have been astonished had the incumbent replied that his lordship was claiming his emoluments at the cost of the opinion of others. Yet, which infractions of a Protestant system are of greater moment (I will not say to Churchmen, but to the nation), the clothing the clergyman in some crimson and gold embroidery, and the decorating the altar with noseays, or the teaching, every week, throughout the empire, the regeneration of infants in baptism, and the eternal excommunication of all doubters upon a metaphysical creed? And here let me say that I could not put my own view more aptly and sharply than in a position exactly the converse of that laid down by one of my opponents (but one whose courtesy, on the whole, I am happy in acknowledging). He says—“The impending struggle cannot be turned into a theological one, and if it could, would be far from desirable. The tendency of the age is towards settling first the relations in which Divine truth should stand to the secular power. When that question is substantially disposed of, the other question—‘What is truth?’—will have a chance of being more dispassionately considered.” I give my critic ample credit (perhaps more than he gives me) for the utmost conscientiousness of the utterance of that opinion. But I could never write that sentence, and I presumed upon this debate, which I have now done with, precisely because I believe, on the contrary, that the first question for all Christians and all churchmen is this—“What is truth?” “When that is substantially disposed of, the question ‘of establishment or non-establishment’ ‘may be’ more devoutly ‘considered.’”

In conclusion, allow me a last personal reference. One good, at least, has been gained by this short episode. I am more persuaded than ever that, on the whole, mutual charity is on the increase; and that, with the trifling exception of the few who spoil all controversies, who have not the necessary amenities for Christian debate, and whose eulogy would be the worst opprobrium which their antagonists could suffer, good men are learning to treat with forbearance those who differ with them on this irritating topic—those, in fact, who, whilst seeming to be in part unfaithful to the “Dissidence of Dissent,” are so with the view, perhaps mistaken, of being the more staunch to “the Protestantism of the Protestant religion.”—I am, &c.,

HENRY CHRISTOPHERSON.

Balaclava, August 26.

THE LIBERATION SOCIETY IN WALES.

(From the *Cambrian Daily Leader*.)

A lecture was delivered on “Religious Equality” to a large audience on Tuesday evening last at Brecon by the Rev. G. W. Humphreys, of Wellington, Somerset. The Rev. Professor Morris having taken the chair at eight o’clock, briefly introduced the lecturer. Mr. Humphreys commenced by saying that he had no hostile or unfriendly feeling towards any endowed church. And because he desired increased piety, zeal, and usefulness in the Church, he sought to secure its freedom from the fetters in which it is now held by the State. He would first answer the question “What do you mean by religious equality?” With regard to “equality,” he had no desire to reduce the Christian life to one level. There must be degrees in piety, knowledge, and devotedness. By “religious equality” he did not understand bringing all Christians to subscribe to any one creed. He had no

desire for uniformity. The Episcopal Church had tried to secure uniformity of belief—with what result let the religious history of England for the last two hundred years, and the present state of belief in that Church, answer. In seeking to secure “religious equality,” he did not wish in any way to interfere with any system of church government or mode of Christian worship. The question he discussed was not a matter of Liturgy or no Liturgy, of church architecture. What is meant is the disendowment of every religious body, the taking away all exclusive privileges conferred by the State, and the consequent freeing of the church of Christ in all its branches from State control. This definition of “religious equality” made it manifest that the aims of the Liberation Society were as much directed to free one as the other of the endowed religious parties in Great Britain and Ireland, and it must be conceded by every intelligent and unprejudiced person that the purpose of the Liberation Society is just and right. In the second place, he wished to point out why he desired religious equality. He desired it in his capacity as a citizen, as it inflicted wrong on the community with regard to Church-rates. Men who were honestly averse to the Episcopal Church were liable to be taxed to support a fabric which they never entered. The lecturer said that a religious equality was claimed by himself and others in their position as members of unendowed Christian Churches. He went on to show that the endowment of any community tends to beget intolerance and superciliousness in the members of the endowed body. He, and the party to which he belonged, sought religious equality for the sake of the endowed churches themselves, for whilst a religion was endowed it was in fetters. This statement the lecturer confirmed by a number of quotations from Bishop Hoadley, the Bishop of Oxford, Rev. Isaac Taylor, and other clergymen. Several instances from the recent history of the Church was adduced to show that the Church of England cannot make any regulations for herself, elect her ministers or choose her own form of worship. This was a pitiable position for any Christian Church to be placed in. The lecturer said that the prospects of success in bringing about religious equality were far brighter than most Nonconformists supposed. Truth and right were on the side of the liberation party; the course of events and the tendencies of the age were favourable to their views, and the state of the Episcopal Church itself assured the friends of a free and pure Church that the day of liberty must soon dawn. The lecture, of which the above is only a summary, occupied an hour and a quarter in its delivery, and was frequently applauded. The Rev. Mr. Griffiths proposed, and Professor Roberts seconded, a resolution approving of the objects of the Liberation Society, and pledging the meeting to support it. This having been passed, the proceedings were closed with a vote of thanks to the lecturer.

THE “LONDON REVIEW” COMMISSIONER AND THE DISSENTERS IN GLOUCESTER AND BRISTOL.

This writer whom we have quoted on former occasions, writes in the last number of the *London Review* on the Church and Dissent in the diocese of Gloucester.

“The Nonconformist body in Gloucester, if they do not gain ground, are remarkably strong, when we consider that Gloucester is a cathedral city, with a powerful staff of clergy. It has certainly twelve churches, without counting the cathedral, yet we found a still greater number of Dissenting places of worship. They comprise a chapel of Lady Huntingdon’s Connexion, one for the Methodist New Connexion, one Unitarian, four Wesleyan, one for the Plymouth Brethren, one Free Church, one Roman Catholic, one Society of Friends, and two chapels for the Independents (one of these, opposite the Infirmary, is a beautiful piece of ecclesiastical architecture), in all, fourteen Nonconformist places of worship. In the Independent, Baptist, and New Methodist Connexion Sunday-schools, there are at present in Gloucester 1,526 children, not counting those of the Wesleyan, who number about 500 more.

“Among the subjects of interest in church matters in the diocese of Gloucester and Bristol, the Free church question is rising into importance. The idea of supporting churches, and especially parish churches, by a weekly offertory, instead Church-rates or pew-rents, and the abolition of private sittings, thus throwing the church open alike to all, rich and poor, has met with little favour in many parts of this diocese, particularly in the towns of Gloucester and Cheltenham. Without going at all deeply into the matter, some radical alteration in the present system seems to be required. The clergy of the diocese, as a body, are, as we have said, very energetic, and they are now paying considerable attention to the spiritual education of the children of the working classes. Their labours will, however, be useless if the poor either have no church to go to, or, what is almost equally objectionable, churches where there is a marked distinction made in the seats appropriated for the rich and poor. In Cheltenham a much to be reproved system has sprung up—that of church-building for visitors, having few or no free seats in them, and in others circumscribing in every possible way the church accommodation for the poor. We were informed, on excellent authority, that in the whole of Cheltenham, with a population of 42,000 souls, there are scarcely 1,400 free seats. The effect of this policy is to disgust the poor with the Church of England, and to drive them to Nonconformist chapels, where, although the pew system may be adopted, the amount of

courtesy shown to the poor in offering them seats is certainly greater than in churches.

“A very singular feature is observable among the Dissenting congregations in Gloucester, that of the increasing desire to do away with pew-rents, and to throw the chapels open to all, relying on weekly voluntary offerings for the amount requisite for the maintenance of the buildings and the payment of the ministers. The Independents and the Wesleyans, we understand, are already entertaining the question. The Independents tried, we were told, the experiment on one or two occasions, and the results were of the most satisfactory description. The Methodist New Connexion, a numerous and highly respectable body of Nonconformists, whose chapel is in Worcester-street, Gloucester, have abolished pew-rents and quarterly collections altogether, and now entirely depend on weekly voluntary contributions. Their income is, we are informed, more than doubled by the present system. The collection of the contributions is arranged in such a manner that it is impossible to tell what amount each member of the congregation gives; yet, so far from practising parsimony by the impunity thus afforded, their liberality has greatly increased. They particularly insist, no matter how trifling may be the amount, on the offering being made weekly, and not at uncertain intervals, careless irregularity often leading to wilful omission. “Let every one of you,” says the printed notice circulated among the congregation, “offer something. Every member of your household should see that it is a personal duty. Especially instruct the young to give something to God of their own small savings. Help them to get, that they may give of their own in the fear of God. It will give them a new motive for regular attendance at worship, and prove a double advantage. Keep the apostolic rule in your memory: ‘Upon the first day of the week let every one of you lay by Him in store as God has prospered him’; and believe the Psalmist’s benediction (Proverbs xx. 1-4) as applicable now as in days of old.” If the congregations of every place of worship in the country would give as liberally and regularly in proportion to their means as that of the Worcester-street Chapel, Gloucester, tithes, Church-rates, and pew-rents might all be abolished, and very possibly the poor-rates after them.

“The Free Church movement to which we have alluded is not without its advocates in Cheltenham, strongly opposed to it as are the Low Church clergy, who are there in a large majority. The leader of the movement may be said to be the Rev. George Roberts, M.A. Already, we are told, a sufficient sum of money has been subscribed for the building of a perfectly free church, and a site has been chosen. Of this church it was also said Mr. Roberts would be the incumbent. We sincerely hope it may be so. He is a man of great eloquence and ability, and moreover, an elegant and powerful writer on all subjects which come under his pen. He has already done good service in the cause, and it would give us unspeakable pleasure to see the field of his labours considerably enlarged.

“At Gloucester the Free Church movement is also being extensively advocated, although it is hardly so advanced as in Cheltenham. This, however, arises from no lack of energy on the part of the agitators. The hon. secretary is Mr. Mayers, of Gloucester, and a more intelligent or indefatigable official no cause could desire. If the Free Church movement does not succeed in the city of Gloucester, it will certainly be from no lack of ability exercised in its favour.

In Bristol the power of the Church Establishment is by no means in as healthy a position as in Gloucester. Here Dissent is strong indeed, and not only strong but most active and well organised. Another unfavourable feature we noticed in Bristol is the strong antagonistic feeling which appears to exist between the Church clergy and the Nonconformists. In Cheltenham we found very friendly sentiments entertained between the Evangelical party of the Church and the Dissenters. They spoke of each other in terms of high respect, and might continually be found on the same platform, exerting themselves hand in hand in the furtherance of some good work. In Gloucester there appeared to be an entire separation between the Church and Dissent. There was no angry feeling shown either on one side or the other. They were not personally acquainted, and they neither criticised nor interfered with each other. In Bristol the case was very different. There a strongly developed and angry feeling seemed to animate a large portion of the Dissenters against the Church clergy, especially those of the Evangelical party. It was even carried to such a height that the Nonconformists at the late election obtained not a few votes for the Liberation Society by alluding to the conduct of the Evangelical clergy. We will not attempt to decide whether the Low Church partisans in Bristol are as much to blame in the dispute as their opponents maintain, but from the highly honourable character of many of the leading lay Nonconformists we are inclined to believe that their anger has not been without some strong provocation. Be that as it may, there is no doubt the result has been to stir the Nonconformists to increased energy. Singularly enough we have frequently found a far more friendly personal feeling to exist in different towns between the moderate High Churchman and Dissenters than between the latter and the Low Church.

“In Bristol, including the cathedral, there are forty churches. The Roman Catholics, who number about 10,000, have four chapels; the Independent Dissenters, ten; the Wesleyans, ten; the Baptists, eleven; and there are eight others belonging to different denominations.

“We must here notice the wonderful improvement in the architecture of Dissenting places of worship.

We have mentioned one belonging to the Independents in Gloucester. In Bristol, beside several very beautiful structures, there is one for the Baptist congregation at Clifton, which is a perfect gem. At Trowbridge, in Wilts, a few days since, we saw a Unitarian chapel, small it is true, but vying, if not surpassing, in architectural beauty any modern-built chapel in the Established Church. At Clevedon there is another, for the Independents, which deserves all praise.

"The Bristol Sunday-school Union, comprising Baptist and Independent congregations, at present number, under religious instruction, no fewer than 8,071 pupils. These numbers do not, of course, include Wesleyans or Roman Catholics, both of whom are very numerous. It is no unfair or improbable assumption, that there are now in Bristol at least 12,000 children of the working classes under religious teaching adverse to the doctrines, or at any rate the organisation, of the Church of England. With such an array of power as will be most probably brought against her in the next generation in this flourishing city, it is bad policy indeed for the ministers of our Church to make a single gratuitous enemy. We greatly fear, however, that at the present moment, from the impolitic behaviour of certain clergymen, she has already made many, and is making still more."

LORD AMBERLEY ON THE CHURCH QUESTION.

In an article on "Liberals, Conservatives, and the Church," in the current number of the *Fortnightly Review*, Lord Amberley speaks in the following terms of the relation of those parties to the Church of England as a political institution:—

"Nobody wishes to deprive the Church of that legitimate sway which, by virtue of her doctrines and her Liturgy, she may be able to obtain over the affections of men. It is because she lays claim to something more than power over men's minds, because she demands privileges affecting their temporal welfare, that she is dragged into court and compelled to plead her cause before the public. Whenever this happens it is remarkable to observe in how different a spirit her pretensions are treated by the contending parties. The line of reasoning adopted by the Conservatives plainly evinces that they regard the welfare of the Church as the supreme and ultimate end to be pursued in legislation. Not the welfare of the clergy, not the welfare of the laity; but the welfare of that political entity which is termed "The Church." This entity has, in their eyes, a mysterious sacredness, hardly to be understood except by the true believer. It is even probable that they sometimes confuse the interests of the Church with those of religion. Thus it is occasionally said that the State should have a religious character. And the manner in which the State is to show its religious character is by bestowing especial favour upon a particular creed. Accordingly, the religious character of the State in England is shown by closing every office of emolument or power in the two Universities of Oxford and Cambridge against Dissenters. It is shown by imposing an insulting oath upon Roman Catholic members of Parliament. It is shown by refusing to bury an unbaptized person with Christian rites. It is shown by branding the man who doubts or disbelieves certain theological dogmas as unfit to give evidence in a court of justice. It is thus that we prove our obedience to the rule of doing to others as we would be done by. Yet Conservatives defend these things, not so much from any wish to injure the persons who suffer from them, as from a conscientious belief in the duty of intolerance. The interests of the Church, as they imagine, require them to uphold such cases of petty tyranny. The profane politician, unable to appreciate this kind of religion, may consider justice more important than the interests of the Church. This, however, would be a grave mistake. It is a special function of the Conservative party to defend the Established Church against the sacrilegious attacks of those who hold this paltry and degrading view. Such being the Conservative creed, so far as that creed can be gathered from their language and their votes, it remains to be seen how it differs from that of the Liberals. The attitude of the Liberal party towards the Church may fairly be described as one of complete neutrality. Individual Liberals may be Churchmen, but attachment to the Church does not, and cannot, form any part whatever of the Liberal faith. A true Liberal probably thinks that it matters little to what religious community a person belongs provided he is willing to extend equal privileges to those who differ from himself. He may be a friend to the Church, but he is a much greater friend to religious liberty. Religious liberty he interprets to mean not merely freedom for each man to think as his conscience bids him, but freedom to do this without incurring the slightest penalty or suffering the slightest disability for so doing. A state of things which holds out a reward to any man for professing this or that religious belief, and which excludes him from the reward if he does not profess it, is still radically defective in respect to religious liberty. To say to a man, 'You may believe whatever you please, but you shall be debarred from all emoluments incident to a University education in this country unless you think as the Church pleases,' is in reality to punish dissent, and thus to violate the rights of conscience. Grant that the Church would suffer by opening College Fellowships; this would be no argument whatever against the measure. She would suffer exactly as the monopolist suffers by free trade; and the interest of the monopolist cannot be permitted to override that of the nation. And here we

arrive at a point where it is possible to define the difference between a Liberal and a Conservative. In such questions as those—where the interests of the nation are, or may be, opposed to those of the Church—a Liberal will uphold the claims of the nation at the expense of the Church, while a Conservative will uphold the privileges of the Church at the expense of the nation.

STATISTICS OF METHODISM.

The following appeared in the last number of the *Methodist Recorder*:—

TO THE EDITOR OF THE METHODIST RECORDER.

Dear Sir,—For twenty years I have devoted much time and attention to the study of the statistics of Wesleyan Methodism, and the season of Conference is ever to me a time of high intellectual enjoyment, by reason of the new facts and figures it supplies for my self-imposed labour of love, and I feel bound to thank you for the copious statistical information furnished through the medium of the *Methodist Recorder*, more especially during the sittings of the late Conference, for upon no former occasion have I seen reports so full, accurate, and satisfactory. This paper is designed to show by tabular facts the numerical strength of the pastorate of the people at three several epochs within the last fifteen years. In 1850, the first recorded date, no recent event had occurred to mar the previous yearly progressive prosperity, but between that period and 1858, a whirlwind had passed over the Church, from the effects of which it had even then scarcely recovered. From that year to the present, however, the rate of progress has been unchecked, and to show how steadily it has been maintained, I subjoin the net yearly increase. In 1859, there were added to the ministerial ranks 43; in 1860, 52; in 1861, 27; in 1862, 51; in 1863, 27; in 1864, 35; and in 1865, 42; total increase, 277. The reader must bear in mind that these figures do not represent the whole of the new blood yearly consecrated to the Lord's service; in addition, there are the vacancies occasioned by death, desertion, and retirement to be filled up. These masters annually consume from 3½ to 4 per cent. of the existing staff, say from 40 to 60 per annum, so that a supply of from 80 to 100 young labourers is annually required for the work in Great Britain alone.

MINISTERS ACTIVELY EMPLOYED IN GREAT BRITAIN.

Districts.	1850.	1858.	1865.
London	80	70	114
Bedford and Northampton	40	40	47
Kent	28	25	29
Norwich	41	31	37
Oxford	27	29	31
Portsmouth	23	23	29
Channel Islands	9	10	14
Devonport	26	27	30
Cornwall	39	36	44
Exeter	30	29	34
Bristol	43	41	55
Bath	27	26	32
Swansea	14	14	24
The two Welsh speaking	50	54	71
Birmingham	56	55	71
Macclesfield	28	29	35
Liverpool	37	45	65
Manchester and Bolton	58	66	93
Halifax and Bradford	38	37	49
Leeds	41	38	47
Sheffield	28	26	34
Nottingham and Derby	47	41	48
Lincoln	30	31	33
Hull	36	36	41
York	27	27	33
Whitby and Darlington	24	26	33
Newcastle	33	32	39
Carlisle	19	19	22
Isle of Man	7	7	10
Edinburgh	27	25	32
Preachers not in Circuit work	21	25	25
Returned missionaries	—	4	—
	1,034	1,024	1,301
Supernumeraries	183	189	197
	1,217	1,213	1,498

Of the 25 preachers not in circuit work, 15 must be credited to the London, 6 to the Manchester, and 1 each to the Exeter, Bath, Leeds, and Sheffield districts. The general secretary of Home Missions, and the missionaries to the army at Aldershot and other places, are not included herein, but are classed as preachers in circuit work; the total ministerial strength of the London district will therefore be, by this addition, 129, and that of Manchester, 90. The rapid growth of the 5 English districts of London, Bristol, Birmingham, Liverpool, and Manchester, together with the 2 Welsh-speaking districts, is most gratifying, and may well suggest thoughts of division, for, minus a fraction, these 7 districts have absorbed between them precisely one-half of the increase (viz. 138) within the septennial period referred to. The remaining half, it will be noticed, are, with one or two exceptions, distributed pretty evenly over the 24 other districts.

I am, dear Sir, faithfully yours,
Bath, August 25, 1865. THOMAS GOSSE.

A BAPTIST'S VIEW OF MODERN CONGREGATIONALISM.

The following is an extract from an article in this month's number of the *Baptist Magazine*, being part of a paper read at a ministers' meeting in Norfolk:—

It is deeply to be regretted that during recent times there has been a disposition towards extreme views of Independency. A very salutary practice of our forefathers, which kept the country Dissenting churches in a high state of efficiency, has been much departed from. In some parts of the country we still light upon plain, square buildings, more or less evidently ecclesiastical in their uses, flanked by a line of low shed-like erections suggestive of stabling for horses and vehicles. Further consideration shows that this spot is the centre of a district, and that hither a widely-scattered congregation duly resort to spend the day of rest in sacred exercises and brotherly communion. The place is in truth to all of them as "the holy place of the tabernacles of the Most High, whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord." And in most instances such

churches have been worthy, though humble and unpretentious in externals, of such a comparison. But unhappily, the tendency of late years has been to multiply rather than to consolidate the churches, and instead of resorting as of old to the venerable sanctuary of the district, every separate village must now have a house of worship, but a separate and independent church society also. The worshippers are no longer seen wending their familiar paths, "the ways of Zion to mourn," and it seems as if the Baptists were ambitious of the lot of the sons of Levi, to be "divided in Jacob and scattered in Israel."

It is not easy to point out the best means of reducing the evils which arise out of our extravagant Independency. We endorse the statement of John Owen, that "a church state cannot arise from, or have any other formal cause, but the joint consent and virtual confederation of those concerned, that is, *the wills of men*." So far as the disorders of our church polity are due to our ecclesiastical freedom, we cheerfully accept them as infinitely preferable to the bondage of other systems. But we make a stand for liberty, not for lawlessness. "The wills of men" are doubtless "the formal cause of a church state," but it is presumed that those "wills" are under the guidance of Divine teaching and swayed by Christian love.

One thing at least it might be useful to do: we might spread abroad amongst the churches the views of the primitive Congregationalists in our own country, that it may be seen how far our present mode of representing Congregational principles differs from theirs. In the Savoy declaration, drawn up in 1658, the representatives of the Congregational Churches then assembled said, "For the avoiding of differences which may otherwise arise, for the greater solemnity in the celebration of the ordinances of Christ, and the opening a way for the larger usefulness of the gifts and graces of the Holy Spirit, *saints living in one city or town, or within such distance as they may conveniently assemble for divine worship, ought rather to join in one Church, for their mutual strengthening and edification, than to set up many distinct societies." Another testimony of great authority relative to the views of the Congregationalists of the last century, may be found in the Rev. Thomas Harmer's "Remarks on the Ancient and Present State of the Congregational Churches of Suffolk and Norfolk." He quoted Lord Chancellor King's book on the primitive Church in proof of the agreement of the Savoy declaration cited above with the practice of the early Church. And from the fact that the largest Churches of the first three centuries—Antioch, Rome, Carthage, Alexandria—acted upon this principle, he argues against the forming of so many distinct churches in the metropolis as an innovation and a mistake.*

There is, indeed, abundance of evidence ready at hand that our modern Independency is a gross departure from the principles and practice of the founders of our Churches. They firmly believed in the Scriptural character of their church polity, and prosecuted their researches into the subject with a thoroughness and patience almost unheard of in modern days. Modern criticism has added little to their investigations. And the results of their study of Scripture and Church history agree with the teachings of modern experience. It is evident that the primitive Christian Churches did not reject the guidance of reason and sound judgment, although they had supernatural gifts imparted to them. They knew that "union is strength and division weakness," and needed no Divine communication to assure them that these dictates of natural intelligence would be found true in the sphere of Christian effort. Hence they formed but one church in every place, however large. Several places of assembly, several congregations, several "bishops and deacons," but always one *ecclesia*.

Should there be a disposition stirred up amongst us to revert as much as possible to this primitive Congregationalism, we should have far less cause to lament the comparative failure of our efforts to promote Christ's kingdom in the land. The mischievous divisions of Congregational Dissenters in city, and town, and country, are justly chargeable with much of the failure, and occasion many secessions from our ranks. Amalgamation, wherever practicable, and the union of the small and weak village churches with the larger churches in the towns nearest to them, would be an incalculable gain. The massing of our forces together thus would prevent the squandering of our means; it would also give weight and energy to our testimony for our cherished principles. It may be that our brethren who are so jealous of their ecclesiastical liberty will hear our pleading if we show them, as we certainly can, that these are "the old paths—the good way."

THE "CONSCIENCE CLAUSE" AND DISSENTERS.—The Liberation Society is constantly in the receipt of communications from small towns and villages, in all parts of England, complaining of the harsh and intolerant action of the clerical visitors of National schools. In one case we hear of the unqualified refusal to admit unbaptized children; in another of compulsion to learn the Church catechism, and, in a third, of a similar compulsion to attend the Church Sunday-school, and the public services of the Establishment. Unless these conditions are complied with, education furnished by the State, at the expense of the very parents whose children are seeking that education, is altogether refused. And the law, as it at present stands, justifies such a refusal. In view, now, of the more public agitation of this question, we may, perhaps, express the opinion that the time is approaching when it may have to be placed on the programme of religious equality measures. In that event, however, no other ground can be taken but one of broad principle. We cannot shut our eyes to the fact that many of the statesmen who have avowed their adherence to this clause, and who are anxious to see it adopted, have done so not because it is a concession to the claims of conscience, but because the system of State education cannot be extended without such a concession. This consideration could not, we apprehend, be entertained by the friends of religious equality as such. Nor could they actively consent to infinitesimal legislation on this subject. The building grant forms the smallest portion of the aid which the National schools receive from the State. The annual grants to these schools

amount to more than half a million sterling. In face of the increasing pretensions of the clergy and the obstinacy of the hierarchy, it must be insisted that not a penny of the money of the State be granted without the concession of religious equality as a condition of that grant. Both Tory and Whig statesmen see that there are Church claims so extravagant in their nature as to be equally inconsistent with an honest public policy and a true patriotism. Earl Russell says that it would take "the best heads in the kingdom" to make a satisfactory settlement of the whole question. At present the "best heads" are all on one side, and that not the church side.—*Liberator.*

RAILWAY COMPANIES AND RELIGIOUS GRANTS.—A shareholder of the Great Northern Railway Company calls our attention to the item of 365*l.* in the company's account of the present year for religious instruction, Doncaster schools, &c. We suggest to our friends to keep a sharp watch on the proceedings of directors in the matter. One or two companies have obtained, through inadvertence, a legal right to make those grants; but no directors have a moral right to vote away their co-shareholders' money for ecclesiastical purposes, which are conscientiously condemned by the shareholders. Railway companies were not formed to be the buttresses of the Church, or to tax people for the support of a sectarian Establishment.—*Ibid.*

MARRIAGE BELLS.—A Dorsetshire correspondent sends us the following narrative:—"Last week a respectable wedding took place in the Independent Chapel. The vicar being from home, the churchwarden was asked for the keys of the belfry, which he willingly gave up, and the ringers began in good earnest. The vicar's wife hearing them, and knowing the cause, left her house in a great rage. Knowing it to be against her husband's wishes, she called on the warden. He not being at home, but at the chapel to witness the ceremony, she despatched the curate with a threatening letter, that did not answer her purpose. I am told she immediately telegraphed to the Palace of the Bishop of Salisbury, to her better half; but all did not stop the bells for that day. Next day the vicar arrived, and at once called on the parish churchwarden, and was so very abusive, that the warden told the clergyman if he did not leave his shew he would kick him out."—*Ibid.*

THE STATE OF THE CHURCH IN AMERICA.—In the entire dismemberment of Southern society which the last four years have brought about, it was not possible that the Church could escape unharmed. I refer especially to the Episcopal Church, which, although embracing within its fold a small portion of the population compared with other sects, and deriving no profit in any way from the State, yet possesses a degree of influence which no other denomination has attained, and has always had some of the ablest men in the country engaged in its ministry. The perfect type of a National Church, as some conceive of it, is one which is not assisted by any compulsory rate, has no connection with the State, and subsists entirely upon the generosity of those who profess themselves members. Such an institution is the Episcopal Church in the United States. The "voluntary system" succeeds perfectly. The war caused a total separation between the Northern and the Southern members of the Church, and thus for four years they have held no communication whatever with each other. It is now the earnest desire of the Northern bishops to renew their former association with their brethren; and since the course which the clergy may pursue must necessarily have its effect upon their followers, there were great hopes that they would not hesitate to set a good example by coming back cheerfully into the union of the Church, as well as into that of the nation. If the clergy show a willingness to bury the past and make the best of the present circumstances, their followers will be more likely to do so as well; should they exhibit a disinclination to shake hands with the North, that feeling also will be very readily taken up. Considering how much may turn upon this issue, it is with regret one observes that all the present signs discourage the hope that the Southern bishops will come to the Convention in a friendly spirit. They, too, have suffered, they and their clergy; and they would be less than human if the miserable condition of their followers did not profoundly affect them. Yet if they could but see, as they must be taught to see sooner or later, that nothing is now to be gained by opposition, but, on the contrary, the little they yet retain will inevitably be lost, they would not fail to strain the influence they possess to make their suffering people truly loyal subjects. Some of the Southern bishops approach the crisis with much of the spirit in which two angry women set about a reconciliation. The only basis of agreement that either can understand is the settlement of all points of difference in her favour. The bishops forgot that under this arrangement only one party can be satisfied, and that unless they forsake their attachment to it it is impossible to restore a good understanding.—*New York Correspondent of Times.*

THE RUNNING OF TRAINS ON THE SABBATH IN SCOTLAND.—A numerously-attended meeting of the citizens of Glasgow was held last night in the City Hall to protest against the running of trains on the Edinburgh and Glasgow Railway on the Lord's-day. The Hon. the Lord Provost presided. Mr. Matthew Cullen moved the first resolution, which was to the effect that the railway traffic on the Sabbath having been stopped for nineteen years, in deference to public opinion, &c., "accordingly this meeting deplore and protest, in the strongest possible manner, against the carrying out of the resolution come to by the directors of the North British Railway." Mr.

Robert Mackintosh, president of the Working Men's Sabbath Protection Association, seconded the resolution, urging strongly the religious arguments for the sacred observance of the day, and dwelling mainly upon the evils that would come upon the land if the national recognition of its claims to that observance should cease. It was then moved by Mr. Charles M'Ewen—"That the following memorial be signed by the chairman of this meeting, and presented to the Board of Directors, by a deputation consisting of the following gentlemen:—The Hon. the Lord Provost of Glasgow; W. Graham, Esq., M.P.; William Kidston, Esq.; and Robert Mackintosh, Esq., president of the Working Men's Sabbath Protection Association":—

Unto the Hon. the Directors of the North British Railway,

The memorial of the public meeting assembled in the City Hall, Glasgow, on August 30, 1865, respectfully sheweth that your memorialists have heard that, at a late meeting of your honourable Board, it was agreed to run trains on the lines between Edinburgh and Glasgow on the Lord's-day. Your memorialists believe that the Sabbath has existed as a Divine institution from the creation of man, and that it is embodied in the Fourth Commandment of the moral law contained in the Decalogue, and it is of perpetual moral obligation. Your memorialists believe that the Lord Jesus Christ, the great moral lawgiver from the beginning, has by His own words and example, when he tabernacled on earth, confirmed it at various times in the history of His people, sanctioned and enforced it both by His judgments upon them for despising it, and by His blessings and favour conferred upon them both as communities and individuals when they revered and obeyed it, and they believe that this law perpetually enjoins and secures a seventh day to the service of God upon all, and for all men to whom it comes, no opinions of men really or apparently to the contrary notwithstanding. It is, moreover, both the letter and spirit of the law of Scotland.

Your memorialists further respectfully submit that there is nothing in the nature of railway traffic, whether for passengers or goods, necessarily requiring the violation of the rest enjoined in the Fourth Commandment of the moral law, but that there is much in the facilities and speed of communication afforded by railways to diminish and remove the temptation to violate it.

Though your memorialists rest their plea simply on the authority of God, speaking on His own Word and law, they further suggest that there are high reasons of expediency and humanity, both in relation to the servants of the railway company and to the safety of the public, so largely depending on the bodily health and strength as well as morality of railway servants, why the religious rest of the Sabbath should not be systematically impaired and abridged.

For these and other important reasons which might be adduced, your memorialists respectfully submit that it is your duty to take the premises into your serious consideration, and not to commence such traffic on the Lord's-day.

The proceedings were brought to a close by a vote of thanks to the Lord Provost for presiding.

Religious Intelligence.

NEW CONGREGATIONAL CHAPEL, HALSTEAD.

On Tuesday, the 29th August, the memorial stone was laid of the New Congregational Chapel at Halstead, Essex, by Mr. John Robert Vaizey, of Attwells, Halstead. The old building in which the Independents of this town have hitherto worshipped, was built 200 years ago, and having become so dilapidated as to render the erection of a new one or the restoration of the old one a necessity, the former alternative has been decided upon. The total cost of the building will not be much less than 4,000*l.*—towards which we are told the congregation have contributed upwards of 2,100*l.* The accommodation provided will be for 800 persons, and the building is to be constructed from the design of Mr. Frederick Barnes, architect, of Ipswich.

The Rev. H. ALLON in the course of his opening address made the following reference to the ecclesiastical position of Dissenters:—

From one religious body in our country we are positive Dissenters: our churches derive their social designation from the fact. Happily their growth, and relative magnitude is daily rendering it more incongruous, and the time is not far distant when the designation Nonconformist—the expression of a mere accident in our relations—will be superseded by the designation "Free Churches," which will describe our character.

That we are Dissenters from the Episcopal Church of this land is no fault of ours. Ours is merely an attitude of self-assertion, an attitude of defence. We claim liberties which no earthly power has a right to limit. A subjection is claimed, a coercion is attempted, which every law of God and every right of men gives an authority to resist. It is sought to compel us to belong to one ecclesiastical organisation, to think according to one prescribed creed, to worship according to one prescribed ritual—the most daring and arrogant claim ever made upon human conscience or soul, and that we fail to see it in its monstrousness only because it has grown out of corruptions and tyrannies worse than itself. In this controversy neither we nor our fathers are the aggressors. Gladly would we live peaceably with all men, enjoying our liberties, respecting those of others and reciprocating with them every office and feeling of religious brotherhood. Hitherto this has not been permitted us. Civil disabilities have been put upon us; exactions for the sustentation of another church than our own are still made and enforced by the civil magistrate. Sneers and slanders are daily uttered by men who forget alike what is the duty of the Christian and the obligation of the gentleman. So long as these things continue we must speak both in protest and self-vindication.

The memorial stone was laid immediately after the

opening service, and the following speech, which we transfer from the *Halstead Times*, was made by Mr. J. R. Vaizey.

It was a pleasant duty (he said) for he was there as the representative of ancestors who for more than a century had been the staunch supporters of civil and religious liberty in that place. (Hear, hear.) In fact, the name of his family had stood on the church books from its very commencement. It was exactly fifty years since his grandfather was engaged in the enlargement of the original meeting-house. It was also a somewhat singular coincidence that the chapel was re-opened after its enlargement on the 18th April, 1815, while it was on the 18th April, 1865, that their architect, Mr. Barnes, marked out the spot on which the new structure was to be raised—the chapel thus enlarged having lasted exactly fifty years. The old meeting in which their fathers worshipped had become so dilapidated and unsafe that no course was open but to pull it down and rebuild it in a style more in accordance with the taste and requirements of the present day. The congregation had raised a considerable sum towards the outlay, and they now looked to the kind assistance of friends to enable them to open the new chapel free from debt; and when its lengthened history in the past and its prospects of future usefulness in time to come were taken into account, it was to be hoped that their friends would strengthen their hands and cheer their hearts by generous contributions. They had been told the old building owed its origin to the secession of the vicar of the parish in consequence of that intolerant law, the Act of Uniformity, in 1662, which sorely tried the consciences of many pious ministers of the Church of England, so that more than 2,000 of them resigned their livings and sought that liberty of worship which they were not permitted to exercise within its pale. These were trying times for Dissenters from the Church by law established, and they should be thankful that their lot was cast in happier days when the clearly defined rule laid down by the Lord Jesus Himself was most fully recognised, namely, that so long as they rendered to Caesar the things that are Caesar's they should not be disturbed in conscientiously rendering to God the things which are God's. While, however, they were Nonconformists, be trusted they were not such from the mere accident of birth, but on the higher ground of having a principle to maintain,—that of the spiritual nature of Christ's kingdom—a principle which they held to be Scriptural, being enunciated by Christ Himself when he said "My kingdom is not of this world." In the province of religion they could not bow to the decrees of the three estates of the realm, but they acknowledged Christ alone as the Founder of their Church, its spiritual head and lawgiver; hence they were consistent in adopting as their motto the expressive words of the Psalmist engraven on the stone, "The Highest Himself shall establish her." These views, however, they deemed to be in perfect consonance with the most enlarged spirit of Christian charity towards those from whom they differed on ecclesiastical matters. (Hear, hear.) Intolerance should have no home in that parish which for a long period enjoyed the presidency of a vicar—the Rev. Dr. Adams—who both by precept and example displayed a catholic spirit among all his parishioners—(cheers)—and where at the present time the office was adorned by a gentleman whose sole aim was to serve their common Lord, and whose spirit was at once liberal, enlightened and catholic. (Cheers.) Thus manifesting love to those who, on minor points, differed from them, he urged they should cultivate a spirit of peace among themselves: then might they look up to the God of love and peace for His blessing on their undertaking, and hopefully unite in the prayer, "O Lord, we beseech thee, send now prosperity." (Applause.)

Before the conclusion of the services and opening festivities, the total sum collected to defray the cost of erection of the building was increased to nearly 2,400*l.*

SOUTHERN HOME MISSION.—On Sunday two sermons were preached in the recently-erected Free Methodist Chapel, by the Right Hon. Lord Teynham, after which collections were made towards liquidating the debt on the building. This chapel was erected and the missions established a year or two ago, mainly through the exertions of Mr. E. W. Madams, of London, and a few other friends. The cost of the chapel was 650*l.* Special efforts have been made during the year to clear off the debt. A meeting was held on Monday evening, presided over by Mr. Madams, at which addresses were delivered by the chairman, Lord Teynham, the Revs. — Foster, T. Hayward, and J. Magee; Mr. Tomlin (the missionary), and Messrs. Henson, Robinson, and Morrison. The result of the appeals then made was the entire removal of the debt.

THE REV. ALEXANDER RALEIGH, D.D.—On Sunday morning last the rev. gentleman resumed his duties at Hare-court Chapel, Islington. Prior to the sermon he stated that himself and colleagues were thankful that they had reason to believe that their mission to the United States had been, at least to a great extent, successful. They had been everywhere most kindly received by leading personages in the churches and in the States. They had preached in Boston and other leading New England towns, at New York, and other principal places in the Union and in Canada. In private and personal intercourse they had had opportunities of dropping words of peace and brotherly love which they trusted would produce good fruit. It was not his intention to give to his congregation any details of his experience until he had, in conjunction with his colleague, laid them before the body by whom they were sent upon their mission of fraternal affection—the Congregational Union of England and Wales. After that he proposed, in two or three lectures, to give his congregation the results and impressions produced by the visit upon his own mind. The rev. doctor then delivered an eloquent discourse upon fellowship in the Gospel.

GROSVENOR-STREET CHAPEL, PICCADILLY, MANCHESTER.—A farewell tea-party was held in the Roby schoolroom on Wednesday evening, the 16th

inst., to take leave of the Rev. Patrick Thomson, M.A., who for more than eleven years has been the pastor of this church. The meeting was a very large one. W. Armitage, Esq., the treasurer, and one of the deacons of the church, took the chair. He expressed his extreme regret that their pastor should have been led to leave his attached and united people, and prayed that Providence had so directed, the Divine blessing might rest upon his labours in his new sphere. Mr. Armitage spoke of the united and harmonious feeling which had always existed, and expressed his thankfulness that there had never been anything approaching discord or division. E. Lewis, Esq., then read and presented to Mr. Thomson a beautifully illuminated address on vellum, expressing most touchingly the Church's esteem for both Mr. Thomson's character and ministry, and with the address an elaborately worked purse containing 10s. Mr. Thomson then reviewed at some length his eleven years' ministry amongst them, and acknowledged how deeply he felt this manifestation of their sympathy and esteem. The Rev. J. Gwyther, the oldest minister of the denomination in Manchester, then said how great was the regret he, in common with his brethren, felt at the prospect of losing their dear brother. The rest of the deacons and some members of the church addressed the meeting, unanimously acknowledging the great benefit they had derived from their pastor's ministrations. The farewell sermons were preached on the 20th ult., in the evening, to a very large congregation. After the sermon Mr. Thomson presided at the Communion, which will long be remembered by those present as a most solemn and hallowed occasion.

BAPTIST UNION FOR WALES.—A meeting for the purpose of considering the desirability of forming a union of the Baptists of the Principality, was recently held at Zion Chapel, Llanelli, Mr. D. Evans, merchant, in the chair. There were also present the Rev. Dr. Price, Aberdare; Dr. D. Davies, Aberavon; Dr. D. Oliver, Merthyr; the Revs. L. Jones, Pwllheli; W. Owen, Solva; J. R. Morgan, Llanelli; B. Williams, Pembray; R. A. Jones, Swansea; R. P. Roberts, Corwen; N. Thomas, Cardiff; D. Morgan, Blaenavon; W. Hughes, Llanelli; D. Griffiths, Merthyr; J. Evans, Abercanaid; J. Rowlands, Cwmauon; B. Evans, Neath; J. G. Owen, Rhyl; Mr. G. L. Hiley, Llanwenarth; Mr. L. Jenkins, Maesycwmwr, &c. We understand that the formation of a union, on the base of a representation of the churches and associations, was unanimously agreed to, and Messrs. Llewellyn Jenkins, D. Oliver, and G. L. Hiley having been elected hon. secretaries, the meeting was adjourned to April next, in order to allow time for the consideration of the rules and other matters.

—Freeman.

NEW CONGREGATIONAL CHURCH, INSCHE, SCOTLAND.—Last Sunday a chapel, capable of seating 250 persons, which has been built for the accommodation of the Independents at Inscue, was formally opened for religious worship; the sermons in the afternoon and evening being preached by the Rev. Mr. Strachan, of Woodside. On Monday afternoon Divine service was conducted in the chapel by Dr. W. L. Alexander, Edinburgh, who preached to a very large audience. In the evening a public meeting was held, when the chapel was again filled. The chair was occupied by the Rev. Mr. Rennie, Culamond. The meeting was opened with praise and prayer, and Dr. W. L. Alexander gave the introductory address. Until a settled pastor has been chosen by the congregation, services will be conducted once every Sunday; the Rev. Mr. Brisbane and the Rev. Mr. Rennie continuing to give their ministrations alternately.

Correspondence.

CONGREGATIONALISM IN THE WEST RIDING.

To the Editor of the Nonconformist.

SIR,—In your otherwise accurate and excellent article on the above subject, in the last issue of your paper, there occurs one error which it is important should not be left uncorrected. You state, "From the information supplied" (by the *Congregational Register*, the contents of which you analyse) "we gather, there are eighty-one Congregational Churches in the West Riding." You have somehow been led to a wrong conclusion, or the figures, as is possibly the case, have been misprinted; for on carefully examining the list published in the last *Register*, I find that there are within the limits of the West Riding Congregational Union one hundred and eighty-three chapels regularly used on the Sunday as places of religious worship, and one hundred and fifty-one Congregational churches. By inserting this correction in your valuable paper you will save much misapprehension, and greatly oblige,

Yours truly,

EDITOR OF THE "REGISTER."

[We have not the means at hand of explaining either to ourselves or to our readers with any certainty the origin of the error which our correspondent points out. It probably arose from taking a portion instead of the whole of the tabular statements which appear at the end of the *Register*. It is certain, however, that the number of churches given by our correspondent is correct.—ED. Nonconformist.]

WINNING BACK THE SHEEP.

To the Editor of the Nonconformist.

SIR,—As I think that making known the following facts may serve as a caution to others who may be disposed to set an example of "how not to do it," I send them for insertion in your paper.

A poor woman not 100 miles from St. George's-in-the-East, called a short time since, on an "East End Incumbent," who lives very near her, and to whom she was

well known, to ask the favour of a note of recommendation for her son to the London Dock authorities, as the clergyman had used his interest on behalf of others, who, like her boy, had been educated in the National School. The boy was also well known to the clergyman as a steady lad, as he then acted as secretary to a Band of Hope in the Church Ragged School. The first question asked by the clergyman of the mother was, "Well, where do you and your boy go on Sundays?" And on being told to a small Primitive Methodist Chapel close by his church, he angrily replied, "Well, why do you come to me to help you? Come to church, and then I'll help you." Beside, "continued he, "they are only a lot of snobs and carpenters and bricklayers who preach there, while I have been to college and university, and can preach much better than they can; in fact" (modestly and with emphasis), "am the best preacher in the East End of London. Let your boy come to church, and then I will give him a character," &c., &c. The poor woman was not allowed time to say a word, but was shown out of the room; and though she had lived in the street for thirty years with a good character, trying to do what good she could, and had always possessed the confidence of other clergymen, she found herself stopped in trying to benefit her son, who, though he was well known to the incumbent, and had been a scholar in the Church school, yet was refused a kind word which could have cost nothing, simply because he attended a Nonconformist chapel on Sundays.

She subsequently applied to the Church Scripture-reader, and to one of the curates, I believe with more success. The same gentleman has refused, often with insults, hospital and other charitable letters and tickets to the needy poor of his district, for not attending his church. This is the more singular, as the letters are given by Lord Ebury, the Marquis of Westminster, and other liberal-minded noblemen, or by societies, for the benefit of the poor generally. The same clergyman has lately succeeded in obtaining burial fees, without performing any ceremony, for persons dying in his district, when buried in the parish cemetery, without any respect to creed, and though his church never had a burial-ground attached. But perhaps, like another clerical worthy of whom I have heard, "so far from refusing to bury Dissenters, he would be glad to bury the whole lot, provided he could only the fees." As a Churchman myself, I am yet strongly opposed to anything like bigotry, intolerance, or narrow-mindedness; and never learn of such occurrences as the above without disgust, and think perhaps a little airing of them will do good.

Enclosing my card,

I remain, Sir, respectfully yours,
A PARISHIONER OF AN EAST END
INCUMBENT.

London, E., 5th Sept., 1865.

Foreign and Colonial.

ITALY.

Signor Natoli, Minister of Public Instruction, has assumed the portfolio of Minister of the Interior in place of Signor Lanza resigned.

According to the *Italia* of the 23rd, the decree dissolving the Italian Parliament will be issued in the first fortnight of September. The elections will begin almost immediately after, and be completed before the end of October. The new Chamber and the Senate will be then convoked without delay.

The correspondent of the *Times*, writing from Naples in August 31 says:—"Mr. Moens arrived in Naples on Saturday last, to the great joy of his wife and friends, and indeed of the whole British community. The details of his captivity are, I believe, reserved for private publication, and while they will be such as to greatly interest the general reader, they will throw much light on the habits and sentiments of his captors and their supporters in the country around. Considering that his hosts were brigands, who have acquired a terrible reputation by their barbarities, Mr. Moens does not appear to have been harshly treated; the circumstances of his life were necessarily severe and trying; but, whatever may have been the motive, a certain amount of deference seems to have been paid him. Altogether, 30,000 ducats, in four different instalments, have been paid, or 5,000 guineas. On his leaving, Manzi, the chief, gave Mr. Moens twenty napoleons, and, it is added, three rings as a keepsake. But for the vigilance of the military and their refusal to give any passes, our countryman would have been liberated much sooner, as on the 4th inst. the final conditions arrived in Naples, and I was under the same roof with the parties to the treaty, and the entire sum demanded was ready for delivery. How it at length got into the hands of the brigands is generally unknown; but a friend, in whom I can place implicit confidence, tells me as follows:—It is chiefly owing to the exertions of our friend, Mr. Richard Holme (of the firm of Cumming, Wood, and Co., to whom Mr. Moens was recommended, and through whom the money was paid), that the poor man is at last at liberty. Mr. Holme has been at least a dozen times up to the mountains to Gifone, the outposts of the troops and brigands, and spent several nights there, carrying about him large sums in gold for the ransom. He thus risked both his liberty and his life, for had he been taken by the soldiers he was liable to have been shot, while to any wandering defenders of the divine-right principle he would have been a treasure."

AUSTRIA AND PRUSSIA.

In the sitting of the Federal Diet of 31st August the representatives of Saxe Weimar, Saxe Coburg Gotha, and Saxe Meiningen, protested against the Gastein Convention, and brought forward a motion that the solution of the Schleswig-Holstein question should be submitted to an Australag Tribunal. The Diet finally resolved to postpone its decision for eight weeks.

The press on the Continent and at home speak generally in the most indignant terms of the disposal

of Lauenberg by the Gastein Convention. The *Revue des Deux Mondes* says:—

A war is undertaken against a little kingdom accused of usurping provinces whose self-styled legitimate proprietor was put forward; the provinces conquered, the pretenders are thrust aside; nobody has a right to the Duchies but those who had just been robbed of them; the conquerors now avow this, and proclaim that there is but one right—the right derived from the treaty imposed upon the vanquished! Germany, completely hoaxed, the aspirations of her Radicals and the vain pretensions of her secondary States alike frustrated, beholds that, and resigns herself to it; France sees it, and consoles herself by cultivating her glory; England sees it, and congratulates herself on being able to reduce her taxes and extend her trade.

The *Patrie* says:—

The negotiators of Gastein completely forgot that they formerly reproached Denmark with not respecting the principle of the political and administrative unity of Holstein and Schleswig; they forgot that formerly for Germany the *indivisibilité* of the Duchies was a dogma, an axiom admitting no discussion. They have divided and dismembered, without consulting either Europe or the Diet, or the population. Of their declarations at the Conference of London, not a vestige; of the wishes of the Schleswig-Holstein people, not a word; of the general equilibrium, of the rights of the German Confederation, nothing—absolutely nothing. They took up arms to deliver "German brothers," and the "German brothers," as soon as delivered, are domineered over by the conquerors, crushed with taxes, condemned to pay the expenses of the war! We proclaim aloud that such a solution of the Dano-German question is in complete and absolute disagreement with the principles which France, out of regard to justice and impartiality, considered it an honour and a duty to invoke at the Conference of London, as well as in its communications with Vienna and Berlin.

The *Daily News*, speaking of the feeling in Austria, says:—"The Vienna journalists at once observed that if Lauenberg could be thus sold to Prussia, Holstein might, and probably would, be sold in like manner, and they ask what Europe would think of such a proceeding. Their expectation was so reasonable that we are not in the least surprised to hear that Austria has actually undertaken in a secret article of the Salzburg Convention to cede Holstein to Prussia in return for a pecuniary indemnity."

AUSTRIA.

The Vienna papers publish a decree of the Minister of Justice to the Procurators-General relative to the course to be pursued towards the press.

The Minister recommends the exercise of the law against really serious offences of the press, but a careful avoidance of all measures which might raise a suspicion that the prosecution was of a partisan character.

Apart from all prejudiced opinions, the Government, says the Minister, will gratefully accept all well-founded criticism of their acts.

THE DANISH RIGSRAAD.

COPENHAGEN, August 31.

The following address has been brought into the Rigsråd by thirty-five members of the opposition, but rejected by a small majority:—

Most Gracious King.—The lamentable conclusion of peace upon the 30th October last year, in addition to irretrievable losses, brought about also a deplorable confusion in the constitutional relations of the kingdom. It appeared to a large number of the people that this confusion would be easily put an end to by the fundamental law of June 5, 1849, being made the sole constitution of the kingdom, after not only all community between the kingdom and the Duchy of Slesvig had been annihilated, but the last-named province had been entirely withdrawn from your Majesty's rule. This view was further confirmed by a statement of the Government in the Landsting of August 15, 1864. The Government, however, pursued another course; but almost five months' uninterrupted debate in the Rigsråd led to no result. The views of both parties still remained diametrically opposed. The Government and the representations were both weakened by these conflicts, and the present condition of the constitution has been characterised by the Government as threatening to our country.

Most Gracious King.—The Folketing of the Rigsråd, which after dissolution has again been elected by the people, with especial reference to the constitutional dispute, addresses itself therefore with confidence to your Majesty, in the assurance that your Majesty will share its conviction of the necessities of the country in this matter. In our opinion it will not be beneficial to reopen a debate upon the constitution in the Rigsråd. If there is any question of altering the fundamental law of 1849, the Rigsdag must in any case be first consulted.

This, however, has not yet been done. No considerable difference of opinion can prevail between the Folketing of the Rigsråd and that of the Rigsdag; but it is desirable to ascertain what diversity of view exists between the two Landstings.

The Landstings of the Rigsråd has had an opportunity of expressing its opinion during the recent debates. The next effort towards a successful solution of the strife must therefore be made at the Rigsdag, by allowing the Landsting of that body to state its sentiments. It is the firm conviction of the Thing that a result may in this manner be arrived at, by concession, which will be upon the whole beneficial to the country, and it is our hope your Majesty's Government will adopt this course. The present Folketing, therefore, does not consider it advisable to enter further upon the question of the constitution.

BELGIUM.

BRUSSELS, Sept. 2.

A Royal decree has been published, dated August 30, prohibiting the importation by sea or land of all kinds of cattle into Belgium, in order to prevent the spread of the disease, which has already appeared in the Netherlands.

SPAIN.

The *Correspondencia* of August 31 states that the condition of the Spanish Treasury is very satisfactory. After meeting all the obligations falling due for August, there will remain 100 millions of reals.

PORTUGAL.

LISBON, Sept. 1.

A new Cabinet has been formed composed as follows:—

Viscount de Castro	President of the Council and Minister for Foreign Affairs.
Senhor Rodriguez Sampaio	Interior.
Senhor Pequito de Seinas	Justice.
Senhor Fontes	Finances.
Count Torres Novas	War.
Senhor Tavares de Almeida	Marine.
Senhor Serpo Pimentel	Public Works.

The Emperor of the French is said to have offered the King the use of the Palace of Compiegne during his stay in France.

LISBON, Sept. 2 (Evening).

Further Ministerial modifications are currently reported, Senhor Antonio de Aguiar being named as President of the Council, and Andrade Corvo as Minister of Public Works.

AMERICA.

The failure of Ketchum, Son, and Co., which we mentioned in our last number, has not produced so great a panic as might have been expected, when it is considered that the forgeries of young Ketchum were reported to have involved a loss to the firm of nearly five million dollars. It appears that Ketchum and Son are the New York agents for many of the New England and other country banks which have large moneys deposited with them. If there had been a "run" upon them the result must have been very disastrous, but fortunately this was not the case. The perpetrator of the crime is a young man of about twenty-seven years of age, who enjoyed the confidence of everyone and was not suspected of any moral taint whatever. The history of his frauds is not known, but it is certain that his plan was to forge the names of the bank officers upon certificates of deposit (of which he had somehow procured a blank book) and to give these away in sums of 5,000 dollars at a time. He absconded no one knows whither, with a carpet-bag full of greenbacks. If his name imports anything, it is a speedy capture. The *New York Commercial and Financial Chronicle* says:—

Edward Ketchum is a conspicuous instance of the demoralising effects of an unstable currency. A man of culture, refined in his tastes, blameless in private life, happy in his domestic relations, he, like thousands and tens of thousands of our citizens, has been struck down by the speculative fever. He was reported to have the coolest head in the Board of Brokers. He gambled in stocks. He gambled in gold. His first returns were successful. He won heavily. Later he lost more heavily. Temptations to breach of trust increased, and hurried on their victim to his ruin.

Defalcations of such prodigious dimensions are usually of slow growth. How long this system of speculation has been carried on we, perhaps, shall never know. Similar defalcations have, however, happened, and may recur. On the score of public morality, therefore, as well as for reasons more strictly financial, we ought to oppose any further increase of paper money, and to favour all sound conservative and judicious expedients for contracting its volume.

Other defalcations have followed this monster fraud, and it is anticipated that the additional scrutiny and investigation which will be instituted by the heads of firms and banking-houses will result in the discovery of yet more. A New York bank teller, says the *Times* correspondent, has absconded with 100,000 dollars, but his sureties have promised to make good the losses, and the matter has been quieted without revealing the defaulter's name. A New York express company has been swindled out of large sums of money by an *employé*, who has run off. Two brokers in Philadelphia have failed, and a third has absconded, taking his partner's funds with him. In Chicago James Boyd and Brothers, prominent brokers, have lost so much by the Ketchum frauds in New York, that they have suspended.

The Mississippi Reconstruction Convention, which is composed of eighty-eight delegates, all "Southern rights" men, have ratified by the first reading of an ordinance all the judicial decisions, judgments, decrees, &c., made during the war. They also proposed a law which should protect from confiscation and punishment the property and persons of citizens engaged in war against the United States. "In Alabama," writes the *Times* correspondent, "the officers appointed by Governor Parsons are qualifying themselves in all parts of the State, and military rule is gradually disappearing. In Arkansas the same gratifying restoration of the civil power is observable. In Tennessee the military rule continues as strong as ever, but a sign of its coming fall is evident, in an order just promulgated, dissolving all the courts-martial now sitting in Middle Tennessee. From Louisiana it is reported that business is very active, and the receipts of cotton at New Orleans are largely in excess of the demand. The country is very quiet, and General Canby has just issued an order that all soldiers who wish to remain in the South shall be mustered out at such places as they may select."

Later advices, per the Moravian, bringing news from New York to the 26th ult., are as follows:—

The Mississippi Convention have named October 2 for the election of Congressmen and State officers. They have also ratified the ordinances passed by the Secession

Convention which were not repugnant to the Federal Constitution.

President Johnson telegraphed to the Governor of Mississippi congratulating him on the progress made by that State towards readmission to the Union. He also said that the *Habeas Corpus Act* would be restored and the troops withdrawn so soon as the State had progressed sufficiently to have returned to her allegiance.

The Mississippi Convention have memorialised President Johnson to pardon Mr. Davis, & E. B. Ketchum has been arrested.

Ketchum has been arrested.

The trial of Captain Henry Wirtz, who was formerly in charge of the Confederate prison at Andersonville, has been opened at Washington before a military commission. The indictment charges him with conspiring with "Robert E. Lee, James A. Seddon (Confederate War Secretary), L. D. Northrop (Confederate Commissary officer), J. H. Winder," and some others, to "injure the health and destroy the lives of soldiers in the military service of the United States." Charges of horrible cruelty are made against him, among others, "that he kept bloodhounds to hunt down prisoners of war escaped from his custody, and that he caused several of the prisoners to be inoculated with poisonous matter." The evidence will be taken openly and laid before the world. Captain Wirtz has able counsel engaged in his defence, and the fullest opportunities will be given him of obtaining testimony to rebut the charge brought by the prosecution.

General Terry has issued an order in Virginia to the effect that the volunteers who joined the army to serve "during the war" are not entitled to their discharge until civil authority is fully restored. He says the plain and evident meaning of the words "during the war," in the contract of enlistment, is "while the necessity for a military force created by the present rebellion shall continue to exist"; and as that necessity still exists in the State of Virginia, he appeals to them not to sully their great and well-earned reputation by misconduct now.

"In a recent speech at Chillicothe, Ohio," says the *Daily News* correspondent, "General Schenck, in speaking of reconstruction in the South and the difficulties attending it, said that he had recently had a conference with President Johnson, in which the latter stated that he regarded the local civil Governments established in the rebellious States merely as experiments to give the people an opportunity to show whether they are possessed of a truly loyal spirit and are disposed to act in good faith towards the national Government. In the meantime he intended to keep sufficient military force in their midst to bring them to their senses if they manifest in their conduct a predominance of the old secession, pro-slavery, and rebellious leaven."

CANADA.

Advices from Quebec to Aug. 26, state that, "In the Canadian House of Commons, on Mr. Galt moving that the House do go into committee of supply, Mr. Holton made an important amendment relative to the enlargement of the St. Lawrence Canals, in connection with the Reciprocity Treaty with the United States. After a long debate, in which the Reciprocity Treaty and the scheme of the Confederacy was fully discussed, the amendment was negatived by a vote of seventy-eight to twenty votes."

"In answer to an inquiry, the hon. Mr. Macdonald announced in the House of Commons the intention of the Government to enlarge all the canal system of Canada at the earliest possible moment that the financial condition of the provinces would allow it, for the purpose of attracting the trade of the Western States of Canada. He would not pledge the Government to go on with the enlargement this year."

CAPE OF GOOD HOPE.

The *Natal Mercury* of the 1st of July has the following intelligence:—

On Thursday morning the city was thrown into a state of alarm and excitement in consequence of its being understood that a messenger had just arrived at Government House, bringing intelligence from Ladysmith that the colony had been invaded by a large number of Basutos, and that they had commenced a regular system of pillage and murder. Nor was the excitement allayed by the fact that the Colonial Secretary and Secretary for Native Affairs were called out of the meeting at the cathedral and summoned to attend at Government House immediately. Meanwhile the most absurd rumours were flying about the city, of such a character that it would be unwise in the extreme even to mention them in print. Nevertheless, all were anxious to learn the actual particulars, and although the excitement subsided towards evening, still nothing authentic was known, the executive very properly preserving silence until further particulars were heard.

Yesterday morning the alarm was kept alive by the fact that another messenger had reached Government-house during the night, bringing the intelligence that Captain Lucas and the Ladysmith Volunteers had been in collision with the Basutos, and had been driven back. We at once made inquiries of the executive officers, and were very kindly furnished with the following particulars, which are in themselves important, though not so serious as had been anticipated. It appears that about 1,000 Basutos came into the colony a few days since through Van Reenen's Pass, ostensibly for the purpose of obtaining cattle belonging to some Free State boers, who had driven them this side of the Drakensberg for safety, and that while endeavouring to get possession of these cattle a collision took place, and five boers were killed; but whether they belong to the Free State or to Natal does not yet appear. Captain Lucas and some thirty of the Ladysmith Mounted Volunteers proceeded to the spot, and, getting into a pass, found themselves considerably outnumbered, and they returned, but with-

out coming in contact with the invaders. It also appears that some Basutos overtook four wagons, laden with wool, belonging to Mr. A. W. Evans, of this city, and that they took the oxen away, but on the drivers representing that they belonged to Englishmen the oxen were released.

More satisfactory reports, however, appeared subsequently. The *Mercury* of the 8th of July, says:—

It is satisfactory to know that the despatches from the frontier are of a most assuring character. The Secretary for Native Affairs has sent in two messengers since Thursday evening, and by that means he declares it to be his belief that there is not a Basuto in the colony, that the alarm is subsiding, and that he is opening up a communication with Moresh. He further adds that he has seen a headman belonging to Moresh, who informs him that that chief has no knowledge whatever of the recent inroad, and altogether repudiates any complicity in the affair. Since our last we have to report that on Wednesday morning the detachment of the Artillery stationed here, with their two Armstrong guns, and about 300 of the 99th Regiment, under Captain Day, left the city for the frontier, the band of the latter regiment being at their head.

Since our last several messengers have been received from our representatives on the frontier. The Colonial Secretary and the Secretary for Native Affairs are both under the Berg, and special messengers are received from them every day. Nothing of any great importance was received until yesterday morning, when a despatch arrived about one o'clock from the Secretary of Native Affairs, which despatch was sent off by that officer at one o'clock on Sunday morning, thus making the distance in the space of 48 hours. The information received by this opportunity was that the Karkloof Volunteers were under the Berg, that the Basutos were known to be in great force just over the border, and that, beyond molesting a Natal Caffre man and woman, they had been very quiet. The next we heard was, that a man had ridden into the Berg, having left there on Sunday afternoon; on making inquiries he assured us that just before he left messengers came in from the Free State, bringing intelligence of a great fight which had taken place some days ago between the Free Staters and the Basutos near Mopeli's Village, and that the Free Staters had lost some thirty men and the Basutos some hundreds. He further says he saw this information in the *Friend*, and also an account of the murder of Mr. Piet Pretorius and his sons. From other sources we learn that both Moresh and his son Molappo entirely repudiate this raid, and that they assure our representatives that they have done all in their power to prevent it, and that it has been committed by some petty chief without their knowledge. We may take this for what it is worth.

The subjoined extract from yesterday's *Globe* presents the affair in a less serious light:—

By the present mail we learn that a telegram and correspondence in reference to the reported Basuto raid into Natal, has been laid before the Cape Parliament by the Government Secretary on the 23rd of July. The telegram is dated July 12, and the letters July 13 and 15, the former addressed to the Civil Commissioner, Grahamstown, and the latter to the Lieutenant-Governor of Natal. They are all to the same effect, expressing Sir P. Wodehouse's confidence in the friendly intentions of the Basutos, and his belief that the raid into Natal was in error on the supposition that the land invaded was within the Free State or the Transvaal Republic; and he directs an inquiry as to whether, if the Basutos knew what they were doing, they had received any provocation, and also as to the amount of injury done, should a demand for compensation be eventually held expedient. The Governor repeatedly expresses his earnest desire to avoid any participation on the part of the British colonies in the hostilities.

FOREIGN MISCELLANY.

Ford's Theatre at Washington is being converted into a fire-proof building, in which all the captured archives of the Southern Confederacy will be kept. They will be under the charge of Dr. Francis Liebig, of New York.

THE COBURG STATUE AND THE ANGLO-FRENCH EXHIBITION.—The fine cast of Mr. Theed's statue of the late Prince Consort, which stands in the centre transept of the Crystal Palace, has been lent by her Majesty to the committee of the Anglo-French Exhibition, as a mark of approval and sympathy with their object. The second arrival of French goods is expected in a few days, Mr. Blanchard Jerrold being now in Paris assisting the committee.

THE DISASTER ON LAKE HURON.—The details of this distressing accident have come to hand; the following is an abridgement of them as given by the *Detroit Advertiser* of August 11th:—"On Wednesday night, about 8.30 o'clock, the fine propeller Pewabic, Captain George McKay, on her way down from Lake Superior to this port, when abreast of Thunder Bay Island, and about six miles from the light, collided with the propeller Meteor, Captain Wilson, upward bound, by which the Pewabic was immediately sunk. The evening was a tolerably clear one, although it had been somewhat rainy, and the lights of each steamer were discernible by the other at the distance of six miles. There was a moderate breeze prevailing, and the water was rough. The course of the two boats was such that they should have steered far wide of each other, but from some unexplained cause they came together, and to add to the singularity of the case, the helmsman of the Meteor, when called to put his wheel to starboard, as the two boats were rapidly approaching, put it in the contrary direction, so that her bows, which were long and sharp, struck the Pewabic at right angles under the pilot house, opening her to the width of twelve to fifteen feet, and cutting her down to the water's edge. There were about 150 persons on board of her at the time of the collision, of whom from seventy to 100 must have gone down with her in the short space of four minutes. Captain McKay, who is an accomplished navigator, and a man of truthfulness and candour, maintains a reserve about the cause of the accident

which is rather remarkable. Mr. R. C. Jackson, the first engineer, who was married last winter, was within the engine-room when the collision occurred. The second engineer came to him and said, "Save yourself and wife; I can swim, and have no one to take care of but myself." Jackson, in all probability, had no idea that the boat was on the point of sinking, and thought only of his duty to stand by his post, and accordingly replied that he would not desert the engine to the last. His wife became frightened and clung to him, but he told her to be calm, saying he would take care of her. Neither of them left the engine-room, and they perished together. Mr. Charles A. Mack, the clerk of the Pewabic, made a very narrow escape with his life. When the boats came together he was in the saloon. Comprehending the nature of the trouble, he made an effort to escape to the deck. There were two doors, and he went to the one on the starboard side, but found it fastened. He then ran to the hall door, but the woodwork had been so jammed up in the collision that the way was closed. He set vigorously to work in thrusting aside the broken fragments, and was soon able to see through the débris. He descried the rail of the Meteor, which he grasped, and the boat disengaging herself at that moment from the Pewabic, he was dragged out in safety, but his coat was stripped from his back. The loss moneywise is a very severe one, and will fall heavily on all concerned, including insurers. The estimated value of the copper is about 130,000 dols. There are no particulars as to the insurance of the cargo, but, as is customary, it is no doubt fully insured."

A COMMUNITY OF SOCIALISTS.—A correspondent of the *New York Tribune* describes a somewhat remarkable community "located" near Oneida in the State of New York. The writer says:—"The community consists of something over 200 persons, having about equal numbers of men and women, with some 20 children. They own between 500 and 600 acres of fine land, and live together, in all respects, as one great family, and no one of them says 'that aught of the things which he possesses is his own, but they have all things common.' They have a group of large fine dwellings, three in number, which accommodate them all nicely and comfortably, and which are kept very neat and orderly. They have on their domain two extensive water-powers capable of driving an immense amount of machinery, and are largely engaged in the manufacture of agricultural implements. They have also one of the most extensive manufactories of travelling bags in the country. This department gives light employment for many of the girls and women of the community. The dress of the men is in no wise peculiar, but the women many years since originated the far-famed 'Bloomer' dress for their home costume as a matter of convenience. Mrs. Bloomer, who was at that time publishing "The Lilly" at Seneca Falls, visited the community, and on returning home adopted the short dress, which thenceforth took her name. Women are, however, freely allowed to suit their own taste in this matter of dress, and we noticed one or two elderly ladies who appeared to prefer the long skirts. These people appear to be, and I should think are, a sincerely religious people, and claim that their views and mode of life are based on the doctrines, spirit, and tendencies of the New Testament Scriptures. Theologically they have been known from their first origin, some twenty-five or thirty years since, as Perfectionists. Their numbers are mostly made up from New England and New York people who have come principally from the orthodox churches—the Presbyterian and Methodist being largely represented. There are a few from the Baptist and Episcopalian, but more from the first two denominations. They have no idea of being behind the world in educational or scientific matters. They have excellent teachers among their numbers, and old and young are alike encouraged to avail themselves of their really superior advantages. They have a library of some 2,000 volumes, and are constantly making more or less additions of such new works as are worth reading. They also receive many daily and weekly newspapers and periodicals, and have a reading-room in connection with their library. They pay a great deal of attention to music, having an orchestra of 25 members, and one of the finest brass bands in the State. The young women have three or four pianos, and any and every one having a natural ear for music is encouraged to cultivate it to as great perfection as possible. Their theory on this point is, that the religious world have made a great mistake for centuries in abandoning all the sweet harmonies. In their large new mansion-house they have a fine hall, finished in good style and taste, with gallery and stage. Their hall will accommodate some six or eight hundred people, and during the winter season they give free concerts, which are always largely patronised by the people of the surrounding country. The body of the hall is used for the meetings of the community, which are held every evening for about an hour. These meetings usually open by singing a hymn, but they have no set forms or ceremonies in their worship. Frequently their meeting takes a business turn; at other times letters received by individuals, and which may be of general interest to the family, are read by some one selected for the purpose, and the meeting will perhaps close by a common confession of Christ and their trust in God. The meetings seem more like the 'Agapæ,' or love feasts of the first century among the primitive Christians, than anything we have seen among other branches of the Church, either Catholic or Protestant."

THE FRENCH FLEET AT PORTSMOUTH.

On the 29th ult. a banquet was given to our French visitors on board the Duke of Wellington in Portsmouth harbour. The saloon, which was formed for the occasion by the enclosure of a space 250 feet long by 25 feet in width, on the middle deck, was the banqueting-room. The Duke of Somerset and the other Lords of the Admiralty, with Lord Clarence Paget, were the representatives of the English nation, and the guests included, besides M. de Chasselloup Laubat, the French Minister of Marine, M. Dupuy de Lomé, chief constructor of the French navy, and the principal French officers in command of the fleet at Spithead. Among the English guests were Sir M. Seymour, Admiral Sir S. Dafoe, Sir G. Buller, commander-in-chief of the south-western district, Captain Secombe, Captain Hornby, Captain Herbert, and several other English naval officers in command of our fleet at Portsmouth. On the following day M. de Chasselloup Laubat, with the French admiral and chief officers of the French fleet, visited the dockyard and arsenal, and examined the plans for the extension of the dockyard, and afterwards proceeded to Southampton to inspect the Royal Victoria Military Hospital at Netley.

In the evening a banquet, on a grander scale than that given on board the Duke of Wellington, was prepared for the entertainment of the officers of the French fleet, in a spacious tent which was erected in one of the quadrangles of the College. The approach to this building from the dockyard was profusely illuminated with oil lamps and Chinese lanterns of various hues. At the banquet the English and French guests were seated in alternate order. The speeches in which the various toasts were proposed and responded to were not only of the most friendly and cordial kind, but there was in them the additional large-hearted generosity and enthusiasm of the sailor. The Duke of Somerset and Sir Michael Seymour on the one hand, and M. de Chasselloup Laubat and Vice-Admiral Bouët de Willaumez on the other, vied with each other in sounding the praises of their allies. The Duke of Somerset, after thanking the French Minister of Marine and the officers of the French navy, &c., for the reception of the English fleet at Cherbourg and Brest, said:—

I wish to tender the special thanks of the Admiralty to the French squadron in the River Plate. It will be in the recollection of all of you that when the *Bombay* was burnt the officers and men of that vessel were left destitute, without clothing and in great distress; but the officers of the French navy came forward, contributed their own clothing, and assisted them in every way. (Cheers.) They did, in fact, all they could to relieve the distress and mitigate the evil of that great disaster. When such events occur, then, it is impossible that the people should not be friends together, and that the two nations should not be bound together in friendship.

The French Minister, who spoke in his own tongue, said, in the course of his remarks:—

Je remercie le noble Duo de Somerset de ce qu'il vient de dire des soins que dans la Plata une de nos divisions a été assez heureuse pour donner aux marins du *Bombay*; seulement les paroles sont trop flatteuses, ce que nous avons fait dans cette circonstance, chacun de vous le fait tous les jours, chacun de vous est prêt à le faire sans cesse—car, permettez moi de vous le dire, moi qui n'ai pas l'honneur de porter une épaulette,—ce qu'il y a d'admirable chez l'homme de mer, ce qui le place si haute dans l'estime des peuples, c'est le dévouement, cette abnégation qui même au prix de sa vie l'entraîne toujours à aider son semblable. Oh! c'est bien en cela que nos marines sont sacrés; ils sont sûrs aussi qu'elles vont acclamer le toast que de bien grand cœur je porte à votre gracieuse Souveraine—to the Queen Victoria!

On Thursday morning the Dowager Queen of the Sandwich Islands, accompanied by Lady Franklin, left London by special train for Southampton, and left there in the Royal Mail steamer Rhone to visit the fleets at Spithead. The French admiral, on hearing of her approach, sent an invitation to her to come on board his vessel, the Solferino, where she was received with royal honours. On returning to the Rhone, where a dinner was spread in the monster saloon for a considerable assemblage of guests, the chairman, after proposing the usual loyal toasts, together with that of the Emperor of the French, proposed that of Queen Emma; this toast was drunk with the most respectful applause. One of the Ministers of State of the Sandwich Islands returned thanks on behalf of Queen Emma, and she returned to London forthwith.

A more public entertainment and a ball followed, and on the forenoon of Saturday the French fleet weighed anchor, and arrived at Cherbourg the same evening.

A REPRESENTATIVE OF THE PRESS AT THE NAVAL BALL AT PORTSMOUTH.

Half-past nine was the hour mentioned on the card, but long before that hour carriages had arrived at the Royal Naval College within the dockyard, and stood there waiting for the doors to be opened. I think the people in charge might have stretched a point somewhat and opened a few minutes earlier, for when I arrived at twenty-five minutes past nine, there were about thirty ladies in evening dress, standing shivering at the foot of the steps. The cloak-room inside was a great improvement on that at Cherbourg, which many will remember as little else than a chamber of horrors; my Lords of the Admiralty had provided that you left your coat and hat and walked straight on to the anteroom adjoining the ballroom. At the entrance, however, I should have stated, stood two gentlemen, who

appeared to be guests looking out for the arrival of their friends. They seemed very self-collected and careless, pulled on their white gloves with the greatest nonchalance, and were not overawed when his Grace the Duke of Magfordsire, or my Lord Addlebrain, or Admiral Sir Charles Runingroove appeared. They were, in fact, Inspectors Tanner and Williamson, on the look-out for certain gentlemen who had at Cherbourg betrayed an artistic appreciation of silver medals by cutting them from the breasts of one or two officers. Here is a little story which will illustrate the sharpness of Messieurs the Inspectors. One of the representatives of the press had received from the Admiralty an invitation to this ball, so worded as scarcely to conceal the insult it really bore. Several of his colleagues who had received similar invitations refused to go, preferring to write a description of the scene from imagination (which is not an impossible thing, if you keep to generalities). But our correspondent, fearing the indignation of his readers, made a compromise by inviting an imaginary Mr. Smith to attend the ball, and by undertaking himself to personate this Mr. Smith. A young gentleman stood at the entrance-door to the ballroom. "Mr. Smith," says the correspondent. "Mr. Smith," repeats the young gentlemen to his colleague at the foot of the steps. "Mr. Smith" shouts out the usher to the whole room; whereupon the correspondent proceeds down the steps. Here an admiral and post-captains were stationed to receive their guests as they entered the ballroom. The admiral and post-captain bowed graciously to Mr. Smith; Mr. Smith bowed graciously to the admiral and post-captain, and passed on. Presently, however, up comes Inspector Tanner to Mr. Correspondent, and says, "Ah, Mr. Smith, how do you do? Is there anything I can do for you?" Whereupon the whole story had to come out, and Mr. Inspector and Mr. Correspondent became friends. You see Mr. Smith had, for the second time during the week, been taken for a pickpocket; but these are little pleasanties which drop like hail from the outer coat-of-armour of correspondents. Mr. Tanner was good enough to explain to Mr. Smith how he goes to work in protecting a town from depredators; and Mr. Smith authorises me to repeat the same. Your ordinary constable recognises an old thief in the street, and knows he has come on special business. He apprehends him, prefers some trumpery charge of pocket-picking, and proves previous conviction. This the thieves call "running them in." They then most frequently get three months, which they call a "drag." But your accomplished detective need not resort to such clumsy means. If he is called upon to protect the guests at such an assembly as this ball, he comes down to Portsmouth two days previously; he walks about the town; singles out his thieves wherever they are, and bid them leave within two hours for London. They obey him like children; for they know if he again meets them they will suffer even more than a "drag." On inquiry Mr. Smith learnt that a thieves' code of honour is not an imaginary thing; that a detective who deals fairly by thieves is dealt fairly by in return; and that they never seek to harm one who swears against them only what is true.

A general invitation had been given to the officers of the French fleet; and it soon became apparent that the belles of Portsmouth preferred foreign partners to all others. Here is another little story, which will form a companion to the cigar story of my last letter. There was present at the Mayor's ball the correspondent of a Belgian paper who spoke English and French with equal and admirable fluency. In his best English he went forward and asked a young lady to dance. She refused. He asked another; she also refused. This was somewhat remarkable; for I can testify that the young gentleman danced well, was very good-looking, and had probably as much brains as any half dozen civic lordships present. But presently he bethought him of the true reason, and resolved to make another experiment. He approached another young lady, and in the most wretchedly bad English, with a grammatical blunder at every second word, requested the honour of her hand. She was delighted; she brought forth all the French at her command (which wasn't much); she talked to him, danced with him, and insisted upon introducing him to all her friends, who were equally eager to patronise the foreigner, until my poor friend was overwhelmed with partners and could scarcely get rid of them. I leave my readers to decide whether this circumstance was owing to the courtesy or to the vanity of the young ladies of Portsmouth. I incline myself to the former opinion.—Correspondent of the Star.

THE HOLBORN AND RAMSGATE MURDERS.

The adjourned inquiry into the cause of the deaths of Henry White, Thomas White, and Andrew White, the three children who were murdered at Starr's coffee-house, Red Lion-street, Holborn, on the 9th August, was held on the 29th ult. in the board-room of the workhouse, Little Gray's-inn-lane, before Dr. Hardwicke, deputy-coroner for Central Middlesex, and the jury empanelled on the former day.

Dr. Lankester attended to state the result of an interview which he had had with the Under-Secretary of State for the Home Department on the subject of the removal of the accused from Ramsgate. His reply to Dr. Lankester's application was, that it was impossible to bring Southey, alias Forwood, up to London, as he had been committed for trial at Ramsgate. Evidence was then given by the constable who apprehended Forwood at Ramsgate as to his identity with

he Southey who murdered the three children upon whom the inquest was now held; and by Mr. Bloxall, the chemist in Holborn, to prove that he had purchased the poison there. When Dr. Lankester appealed to the jury to give their verdict, Mr. E. T. Smith, who appeared for Southey, stated that he utterly repudiated the charge of murdering the three children, and that he could produce important evidence, showing whether he really was the perpetrator of the deed, or whether the guilty persons were not now at large. Dr. Lankester, however, knowing the nature of the plea which the murderer put forward, would not listen to it, and the jury, after being addressed by Dr. Hardwicke, retired for deliberation and, in half an hour returned with the verdict of "Wilful Murder" against Ernest Walter Southey, *alias* Stephen Forwood.

THE PROTECTION OF INFANT LIFE.

The Secretary of the "London Female Preventive and Reformatory Institution" has forwarded a long communication addressed to the "Heads of Families in England, Scotland, and Ireland." We give insertion to the concluding portion of it. After examining the various remedies that have been suggested, he says:—

First, I recommend that the affiliation of children be a compulsory act on the part of its mother within three months of its birth, not merely for securing support for the child, but more especially for the proper registration of the paternity of the child. The cost of this proceeding should in the first instance fall on the parish authorities in which the child is born, but be afterwards repaid by the putative father, or in default let him be sent to prison. Further, that every affiliated child be duly registered in the surname of its father.

As the law stands at present, any married man deserting his children, and leaving them chargeable to the parish, is liable to be apprehended and committed to prison as "a rogue and a vagabond." Apply this to the fathers of illegitimate children. The crime is the same, the consequences of desertion are similar, and the obligations to duty are alike in natural right, therefore let equal offenders be punished by the same penalty.

Any mother of an illegitimate child neglecting to give notice to the vestry clerk of the parish or registrar of the district in which the said child is born, within three calendar months of its birth, should be liable to fine or imprisonment; or any solicitor preparing or executing any agreement between the parents of such children for the care, support, or education of such child or children, otherwise than as the law prescribes, should likewise be liable to fine. Now, I am quite prepared to find that my suggestions are at best but impracticable when criticised by those better acquainted with the difficulties of the case than I am; but the subject is one of the greatest importance to us all, and one, therefore, in which we should not allow a few difficulties to daunt us, but should rather quicken us in our endeavours to save human life, and so many young women from the crime of murder. Depend upon it there is but one remedy for this crime; and, in my judgment, it is this—equalise the shame, the care, the trouble and expense of illegitimate children on their fathers as well as their mothers, and you will do very much to check the crime of infanticide. With the view of seeking further legislation for the protection of and better care of illegitimate children, I propose that a memorial upon the subject be presented to the Home Secretary as early as possible in the next session of Parliament, and that meanwhile an Association be formed of all persons interested, in order to the collection of evidence, diffusion of information, and exciting the public mind upon this painfully interesting subject. I shall be glad to receive suggestions in writing from any part of the United Kingdom, also to receive the names of persons desirous of becoming members of this association; and to work the association with vigour essential to success, some money will be required; to meet this, I therefore ask for contributions of five shillings and upwards. If at all successful, I will form a special and responsible committee to carry out the objects of the association; and also show, through a treasurer duly appointed, the receipts and expenditure. My own imperfect service will be given entirely gratuitously.

I am, your obedient servant,

E. W. THOMAS, Sec.

London Female Preventive and Reformatory Institution.

Office, 200, Euston-road, N.W.

RAILWAY ACCIDENTS.

Railway accidents have, as usual, come in a batch. On Wednesday evening last a collision took place between a Midland excursion and a Great Northern coal train on the line of the Great Northern Railway, at Colney Hatch station, which turns out upon inquiry to have been much more serious in its consequences, so far as injury to passengers is concerned, than was at first anticipated, the number of injured passengers being between fifty and sixty. Many of these were able to proceed to town after the calamity, and on reaching King's-cross either went direct to their homes in cabs and other conveyances, or put up at adjacent hotels. The medical gentlemen report all the cases to be progressing favourably, and there is none at present in which a fatal result is anticipated. The traffic of the line was entirely stopped for some hours, and it was not till Thursday morning it could be resumed.

Late on Saturday night a serious railway collision happened on the London and North-Western Railway at Wolverhampton. The train which leaves Liverpool at 6:30 p.m. is timed to reach Wolverhampton on its way to Birmingham at 10:5. On Saturday night it was fifteen minutes late; but later still was a train due over the Grand Junction from Walsall to Wolverhampton. At about 10:25 the Liverpool train, consisting of some eight or ten wagons, was at the platform on the north end of the Queen-street station, and the tickets were being collected, when the Walsall train came up at a rapid pace, and ran into the

Liverpool with a terrible crash. The passengers were thrown against one another, and against the framework of the carriages. The engine of the Walsall train crashed into an empty horse-box, which formed the last vehicle in the Liverpool train, breaking it, and forcing the fragments into the guard's van. The guard escaped, but the other passengers were not so fortunate, and the railway authorities have the names of eight on their list, who received surgical assistance on the spot, and are most of them now at hotels in the town.

A collision took place near Droitwich on Monday afternoon, between a Midland passenger train from Birmingham to Worcester and a Great Western goods train. Several passengers were injured, but none of them seriously. Mr. Hardwick, Sheffield, received a cut on the head; Lady Carnarvon's maid was bruised on the forehead; Surgeon Adsett, Royal Artillery, was bruised on the face: and Miss Green, Gloucester also sustained bruises.

Postscript.

Wednesday, Sept. 6, 1865.

LATEST CONTINENTAL NEWS.

The Emperor and the Empress of the French will leave this evening for Biarritz. On the 9th inst., they will pass the night at San Sebastian, where they will meet the King and Queen of Spain.

The latter will pay a return visit to the Emperor and Empress at Biarritz on the 11th inst.

The Navigation Treaty between England and Prussia was signed by Lord Napier and Herr von Bismarck, at Gastein, on the 16th of August.

The statement of some Vienna journals that the Galician Diet would not be convoked until next year is unfounded. According to reliable authority the Diets for the provinces on this side the Leitha will assemble about the middle of November, or, at latest, the beginning of December. The presence in this capital of Herr von Schaeffer, director of the Austrian Consulate in London, is said to be connected with his approaching elevation to a prominent post in the Ministry of Commerce. Herr von Halbhuber will not remain in Holstein as coadjutor of Marshal von Gablenz. The former's mission in Holstein will be at an end as soon as the latter has entered upon his functions.

THE NEW PORTUGUESE MINISTRY.

LISBON, Sept. 4.

The following is the definite organization of the new Ministry:—

Senhor Aguiar, President of the Council and Minister of the Interior.

Count Castro, Minister of Foreign Affairs and Public Works.

Senhor Fontes, Minister of Finance.

Count Torres Novas, Minister of War.

Viscount Praia Grande, Minister of Marine.

Senhor Bargosa Freitas, Minister of Justice.

The Portuguese Chambers will shortly be prorogued.

AMERICA.

QUEENSTOWN, Sept. 5.

The extra Inman steamer, City of Cork, from New York on the 24th ult., arrived here at 5 a.m. to-day. She landed 54 passengers, and proceeded at 5:30 a.m. for Liverpool.

THE CALCUTTA, CHINA, AND AUSTRALIA MAILS.

The Peninsular and Oriental Steam Navigation Company have received the following telegram:—

"SUEZ, Sept. 5.

"The Bengal, with the above mails, arrived here at 11 a.m. to-day."

THE VISIT OF THE FRENCH FLEET TO PORTSMOUTH.

The comments in the French press on the recent fêtes at Portsmouth are in equally warm and laudatory terms with our own. The correspondent of the *France*, speaking of the banquet on board the Duke of Wellington, says:—

The table was royally served, the second battery had been transformed into an elegant banqueting-room. The bill of fare was French, and completely refuted the bad culinary reputation that has been assigned to our neighbours. On board the English ships, which had divided our officers among them, toasts were drunk to the Emperor, the Queen, and to the health of the two nations. The utmost gaiety never ceased to prevail. There is no sort of courtesy and attention (*gracieuseté*) that has not been shown to our officers. Scarce had they arrived when they received the most pressing invitations from the secretaries of the Albert Yacht Club and of the Prince of Wales's Club, and all houses were spontaneously opened to them. More than 200,000 visitors from all parts of England thronged the narrow streets of the three towns that compose Portsmouth.

And the people shout, applaud, manifest their joy with an expansiveness and a fury which have nothing British. Everywhere the French flag floats beside that of England. Our officers and sailors cannot take a step alone. They are surrounded, applauded, carried off. They must see everything, accept everything.

The writer proceeds to speak in the most admiring terms of the Royal Sailors' Home, and mentions another incident which we do not recollect to have seen noticed by the English papers:—

Proselytism was not wanting at the festival; this morning the Heroine was invaded by those innumerable Biblical, evangelical, and Methodist societies on which

England plumes herself, and which are everywhere to be met with. Every sailor had his Bible and his little bundle of tracts. I suspect the absence of the ship's chaplain was known. The distribution was made with unparalleled generosity, but I have great doubts of the results. What particularly pleased our men was the gilt edges and bindings of these books, which they carefully wrapped up and put away, in order to make presents of them on their return to France."

THE CATTLE DISEASE.

SPECIAL MEETING OF THE COURT OF COMMON COUNCIL.

Yesterday a special meeting of the Court of Common Council was held at Guildhall, the Lord Mayor in the chair, for the purpose of taking into consideration the propriety of voting the sum of 1,000*l.* towards a fund for compensating the owners of such cattle as may fall with the plague within the metropolitan district, and for the establishment of sanatoriums for the separation and cure of the cattle affected. There was a numerous attendance on the part of the members.

The Lord Mayor in opening the proceedings said, that no body of gentlemen could have exerted themselves more energetically or more praiseworthy than had the Markets' Committee. He also remarked that there was scarcely a single officer of the Corporation in London during the past month, and in his opinion that was a state of things which ought not to exist at such times, when a fearful cattle plague raged in the metropolis, and required attention and advice.

Mr. Gibbins, the chairman of the Markets' Committee, then moved the following resolution:—

That in consequence of the vast interest the Corporation have at stake in the importation and sale of cattle at the Metropolitan Cattle Market, and the prevention of the spread of the cattle disease throughout the country, the Markets' Committee is of opinion that the Corporation should contribute the sum of 1,000*l.* towards a fund for compensating the owners of such cattle as may fall with the disease within the metropolitan district, and for the establishment of sanatoriums for the separation and cure of the cattle affected.

In the course of a long and interesting speech he said that "It now appeared that, up to last night, out of 16,000 cows in the metropolitan district, as many as 2,000 had been killed in consequence of the disease. This only included cows as distinguished from beasts. The day before there were seventeen fat beasts affected with the disease, and this was its first appearance in the metropolis among the beasts, though it was not its first appearance among them throughout the country. The cost of the 2,000 cows which had been killed was some 30,000*l.* or 40,000*l.* Shed after shed was being now shut up, and men and women who seemed to be affluent one day were the next reduced to ruin. An illustration of this would suffice. One day last week a cowkeeper at Pimlico had 70 or 80 healthy cows. On Wednesday three of them were found dead. On Thursday 42 of them were sent to the market. Of these 42, three showed symptoms of the disease, and then the whole of these 42 beasts had to be slaughtered because of the disease being among the three. The poor fellow was thus ruined. Last Monday he sent nine more cows to the market, and these also had to be slaughtered. At present the man was absolutely out of his mind. Out of his 70 beasts he had not one left."

After a great deal of discussion, the motion was put and carried unanimously; and, upon the motion of Dr. Saunders, the whole of the reports, &c., upon this subject were ordered to be printed and circulated among the members.

THE CAPTIVES IN ABYSSINIA.—FOREIGN OFFICE, SEPT. 5.—Information has this day been received at the Foreign-office that Mr. Rassam had arrived at Suez, and had reported to Her Majesty's Agent and Consul-General in Egypt that Consul Cameron had been released. No details received.

MARK-LANE—THIS DAY.

The supply of English wheat on sale at Mark-lane, to day, was moderate. It was mostly comprised of new produce which, being for the most part in very middling condition, sold heavily, at from 3*l.* to 4*l.* per quarter. For old wheats, the trade was in a sluggish state, at Monday's decline. There was a fair supply of foreign wheat on sale. The demand for all descriptions ruled heavy, and the descriptions ruled heavy and the quotations were 1*l.* to 2*l.* per quarter beneath the late highest point. Floating cargoes of wheat sold slowly, at Monday's rates. Spring corn, afloat, was firm in price. The market was scantily supplied with barley, in which sales progressed slowly at late rates. The trade for malt was firm, at full currencies. Oats were in fair supply, and steady request at quite previous rates. Beans and peas—the supplies of which were limited—moved of slowly at late prices. There was a fair demand for flour at previous quotations.

ARRIVALS THIS WEEK.

	Wheat.	Barley.	Malt.	Oats.	Flour.
English and Scotch	990	50	860	90	150
Irish	—	—	—	—
Foreign	12,020	5,580	—	21,130	—

INTERRUPTING THE SERMON.—An amusing incident says the *Selinsgrove (Pa.) Post*, occurred in one of our churches on Sunday, which caused considerable tittering throughout the congregation. While the minister was in the midst of his sermon, a little boy about ten years of age quietly left his seat, took his hat, walked up to the pulpit, and asked permission of the minister to leave the church, saying that he forgot to feed the pig. The request was granted and the boy left; but returned in a few minutes no doubt greatly relieved. It embarrassed the minister for some minutes afterwards.

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TO CORRESPONDENTS.

"Congregationalist."—We must decline entering into the subject of your letter.

The Nonconformist.

WEDNESDAY, SEPTEMBER 6, 1865.

SUMMARY.

THE second summer of 1865 has once more disappointed the "farmers' friends." A cloudless sky, in which the sun at mid-day has shone as though we had had no month of July, and in which the moon at night has given a brightness which must equal that which the inhabitants of Saturn are said to enjoy, has been eminently favourable to ripening and gathering in the fruits of the earth. Since the first English farmer was born a prediction of a bad harvest has appeared, about the month of June every year. The weather has been too dry or too hot, or both together, or at the wrong time, or something, and there will be "a bad harvest." And, nineteen summers out of twenty, the earth which is allowed no real rest of a single year, still gives willingly and plentifully of her abundance. So it is this year. The wheat crop, we are now told, will, although unequal, be a fair average one; oats are not bad; barley is not amiss; hops are in the most flourishing condition, and potatoes have shown as yet no general tendency to disease. The harvesting operations are now completed up to Yorkshire, and partially completed still further north. Their general result is cheering and encouraging. The rise in the price of wheat has already stopped, and another week will probably show that the bakers have been rather precipitate in raising the price of bread. Whatever else may fail us this winter, we now seem to be secure of a plentiful supply of bread at a price not materially above that of the last few years.

Further investigations and more cautious conclusions have also somewhat abated the panic concerning the cattle disease. Two or three weeks since alarmist letters were written to the daily newspapers describing the great mortality of beasts in London. There was the greatest exaggeration and, frequently, invention in statements then made, and in all probability the disease was never half as bad as it was stated to be. We now hear much less of its prevalence in the metropolis, although Earl Granville's letter in the *Times* of this morning is a serious one, but it is breaking out in small country districts, in some of which it is said to be making "shocking ravages." On particular farms this is no doubt the case, but in this as in all similar matters the worst thing to do is to get panic-stricken. A panic with respect to the healthiness of our food-animals always takes one certain form—a rapid rise in the price of meat. It will be found, on examination, that the butchers charge so much on account of actual scarcity and double as much as that on account of panic. Hence it will be noticed—a fact to which we wish to direct especial attention—that while the wholesale price of meat has risen scarcely twenty per cent. in the last ten years, the retail price has risen nearly forty per cent. in the last six months. John Bull pays heavily for his nervous constitution. We are happy to know that, taking the whole kingdom together, the cattle disease does not seem to be spreading fast, and we hope that people will believe this fact as soon as they can.

The Finance Accounts of the Board of Trade show an apparent decrease in our exports. The decrease amounts to more than four millions on

the seven months of the year. There has also been a decrease in the import trade. It is said that the reductions may be accounted for by the prevalence of lower prices now than those which ruled last year, and cotton is adduced as an illustration of this, but cotton is an exceptional case. We should be willing to believe that we cannot always be living at the height of prosperity, and that the fever-heat of commercial success is not a permanently possible condition of the social body. If high prices of food should rule during the winter, we must make up our minds to still less flattering returns from the Board of Trade.

The Peace festivities at Portsmouth have passed away without ruffling either the Englishman's pride or the Frenchman's vanity. We are, proverbially, an awkward people in giving expression to our feelings, and especially in doing, on either a grand or a small scale, sentimental things. But at Portsmouth we were superior to ourselves, if that is to say, those whom we now delight to call—and do so without stammering or blushing—our friends and neighbours, are to be believed. Thus one Frenchman writes from Portsmouth:—"This is not Portsmouth, this is Paris; and these are Frenchmen, my countrymen." Could a national compliment be more delicately conveyed? These festivities should not pass away without the right thing being said of the right men. Admirals and officers appear in the foreground of this pageant, but to the Mayor and Corporation of Portsmouth is principally due the smooth working and brilliant exhibition of our hospitable feelings. They have done credit to us all, and made our name a praise in the land.

The meeting of Confederate bondholders on Monday must have been a very disheartening one to those who, a few months ago, still held on in hope and prophesied in confidence respecting Southern prospects. It was conspicuous from the absence of several persons who ought to have been present, and notably amongst these the editors and City Article writers of the *Times* and the *Daily Telegraph*, who backed the loan almost to the last with most suspicious fervour. Neither of these journals will now condescend to bestow even one leading article to assuage the mortification of those whom they assisted to delude. The large bondholders also were absent, ashamed to let it be known that they had been befooled. The course taken by the meeting can thus be accounted for. The talk about the legality of the loan, and about making a representation to Mr. Seward, and a claim on the United States Government, was the talk of men made half mad by shame and anger. Why don't people keep themselves from being laughing stocks? Is it possible that any man with a grain of sense, after having been the dupes of their own rapacity, are now going to be the dupes of the agents and lawyers who are working the last of this loan? But perhaps, it is considered that a Confederate bondholder is such simple game as is not to be met with every day.

The Austrian and Prussian situation is becoming more and more clear. Without committing ourselves to all that has been stated concerning the "secret clauses" of the recent treaty between Prussia and Austria, or to a belief in the intentions ascribed to the latter Power, by Mr. Reuter, of annexing the Ionian Islands, we may conclude that nothing is too bad for either Power to attempt. The King of Prussia will to-morrow meet our own Queen, but it is not possible, in the condition of things, that her Majesty should exercise any great moral influence over such a man. The Prussian Kings, like the Austrian Emperors, and the Popes, have never been susceptible to such influence. They can be governed by two forces only—fear and cupidity. It is not at all impossible that, in the course of a few years, they may be thoroughly subjected to the wholesome action of the first of these powers.

Other foreign matters are of little moment. The Danish Rigsraad will evidently not have a very pleasant time. The address of the minority of thirty-five on the amendment of the Constitution forebodes serious divisions of opinion, while the tone of the address and the raking up of the disastrous war show the existence of bad and bitter feeling towards the King and his advisers. Is it possible that Spain is in a good financial position, and that she will really have a balance in hand, after meeting "all" her current obligations? So it is said; but does "all" include the unfortunate English bondholders—the fathers, that is to say, of the men who invested in the Cotton Loan? It is to be hoped that good political will flow from such good financial characteristics, and it is to be expected that they will, or the unfortunate are always immorally disposed. If the Emperor Napoleon in his proposed interview, next Saturday, with the Queen, will advise her Majesty to call Espartero to her councils, Europe might see

the renovation of Spain. The cholera still hangs on her shores, stopped, we may thankfully say, at present, at the Pillars of Hercules.

Notwithstanding many temptations, President Johnson holds to his course of governing the restored Southern States by civil power only. If he should succeed in re-establishing order by this means, he will falsify another set of predictions respecting the American war. But success is certainly following his footsteps. Mississippi and South Carolina are the painful exceptions. Louisiana will be kept quiet by the return of her trade, which is already said to be very active. The President, unlike Mr. Lincoln, is a man of few words, and such as he may utter do not find their way into the journals as quickly as did those of his predecessor. He is stated, however, to have recently said that the local civil governments have been established to prove the spirit of the States. If they show a disposition to return to rebellion they will have a military government. At present they are allowed a liberty almost equal to license. We know enough of President Johnson's character to be sure that, if they compel him again to resort to force they will have the hardest measure dealt to them that they have yet experienced.

THE GASTEIN CONVENTION.

We are about to comment very briefly upon an arrangement between two Sovereign Powers, which is very justly regarded by public opinion, both at home and abroad, as exploding the modern diplomatic device the "balance of power," and as illustrating, as vividly perhaps as any passage of history can exhibit, an audacious swindle unblushingly perpetrated in high places. We have not a word of apology for the crime of which the Gastein Convention is the provisional outcome. It is too well known to need repetition that Germany discovered a ground of quarrel against Denmark, in the pretext that by some ancient diplomatic instrument, the Duchy of Schleswig had been made one and indivisible with the Duchy of Holstein, and that the Court and Legislature of Denmark had committed an unpardonable offence in treating Schleswig as though its political condition were separable from that of Holstein, which formed a part of the German Confederation. For this offence the Diet had already decreed Federal occupation of the last-named duchy when the King of Denmark died, and the present monarch, in virtue of a treaty signed by all the great European Powers in recognition of his claims, became King of Denmark and Duke of Holstein, Lauenburg, and Schleswig. On pretence that this Treaty of 1852 was never formally assented to by the Diet, although it was separately signed by its leading members (Austria and Prussia included), the Diet espoused the claim of the Duke of Augustenburg to rule over the Duchies of Holstein and Schleswig, which the Treaty of 1852 had extinguished with the assent—well-paid for in hard cash—of his father, and hastened to occupy Holstein in order to give the inhabitants full liberty to agitate for Augustenburg. In point of fact, the Federal Diet rashly moved in opposition to a European engagement to which Austria and Prussia were parties, and, in its indiscreet zeal for German interests, was dragging the two Great Powers into a mess. Austria and Prussia, therefore, thought fit to charge themselves with the execution of the Federal decrees, to supersede the force of the Bund, to enter Holstein, to invade Schleswig, to seize upon Jutland as a material guarantee, to maintain, in conference with the other contracting Powers, the rights of populations, the invalidity of the London Treaty, and, by strong implication at least, the hereditary claim of Augustenburg to the sovereignty of the Duchies. Denmark unfortunately was obstinate, and was driven, at last, by overwhelming force, to purchase peace by much larger cessions than were originally demanded of her. Austria and Prussia wrested from Denmark the whole or nearly the whole of the three Duchies, and had them conveyed by treaty, not to Germany, in whose name they had acted, but to themselves. Having gained possession under one set of pretences, they retain it and divide the spoil under another. They insist upon the validity of the King of Denmark's claims, which they had formerly resisted, because it is in his cession of them that they find their own title. They divide Schleswig and Holstein, which they had declared to be indivisible, and while Prussia takes the one Austria takes the other. They refused to consult the wishes of the populations, for which they had once contended, because the people are plainly on the side of Augustenburg. Austria and Prussia first robbed Denmark in the name of Germany, then choused Germany as well as the people of the Duchies, and now by

the Gastein Convention, which professes to be only a provisional arrangement, Prussia chooses Austria, and appropriates to herself the lion's share of the spoil. Falsehood, duplicity, bullying, and cowardice, have characterised the struggle from beginning to end, and King Christian is the only Sovereign who has come out of it with honour.

All this is unquestionably revolting enough, and indicates pretty clearly how little the morality, how little the honour, of courts is to be relied on, in matters in which their own fancied interests are involved. And as Austria and Prussia have herein copied the examples set them by France and Russia, it is quite possible that the process may become fashionable, and that weak States will be one by one swallowed up by great ones. This comes, argues one of our contemporaries, from a selfish carrying out of the doctrine of non-intervention—of *laissez-faire* on an international scale. The "balance of power" is gone, or fast going, and there being none to vindicate European law in the last resort, each of the great Continental Powers does what is desirable in his own eyes.

By European law is meant, of course, the treaties of 1815—those mainly, but not exclusively. But what will mankind gain by the maintenance of them *at the cost of a general war?* They are mostly of a highly artificial character. They were not arranged with the slightest regard to the predilections of the inhabitants of the countries they concern. They are essentially dynastic in their aims, and even as such, lapse of time and the progress of events have made them obsolete. Sovereigns and Governments may play unworthy parts towards one another. Small States may in process of time disappear, and the map of Europe may, to a large extent, be remodelled on the basis of nationalities. Much political villainy may be concerned in bringing about this issue—villainy, however, for which the rulers, not the peoples, will be chiefly responsible. But why should we uphold this artificial system as though it were inseparable from the progress of civilisation, and the true prosperity of national communities? Why, especially, should we essay to do it at the certain expense in blood and treasure of our own people, and with a very uncertain prospect of gaining our end after all? Prussia, for example, instead of Denmark, will in future rule over a mixed population of Germans and Danes in Schleswig, and an unmixed but small German-speaking population in Lauenberg. What then? The end may have been compassed by the most flagitious means, but how are all the great problems which involve the elevation of humanity affected by it in comparison with the new difficulties with which they would be environed by a European war?

The press is too much in the habit of talking about dynastic claims and rights, as though they were founded in immutable moral principles. For our part, we hope our posterity will see much more fitting and convenient organisations of civilised men than those which place them at the political mercy of a few great houses, be they Buonapartes or Romanoffs, Hapsburgs or Hohenzollerns. We do not wish for any violent interference with the arrangement as it now exists—but, assuredly, we see no sufficient reason for risking war in order to maintain it. We know the doctrine of non-intervention is condemned by some as selfish. We will not stay to contest what nevertheless we deny—but we may observe that even selfishness when it acts wisely is a better friend to mankind than sentiment and romance when they take no account of consequences. We rejoice that Europe allows Austria and Prussia to play out their game of mingled audacity and duplicity, since it entails very little additional suffering upon the populations chiefly concerned. We believe that it rightly decided when it decided not to stop their iniquitous game by an appeal to the sword. We anticipate that both these Powers are effectually working out their own doom more surely in consequence of being let alone to make a parade of their lawlessness, and we are certain that the populations are better as they are than they would have been at the close of a general war in their behalf.

PROVINCIAL EXHIBITIONS OF ART AND INDUSTRY.

THE late Prince Consort's original idea of an international exhibition of works of art and industry has not, at any rate, proved a sterile one. The first embodiment of it in 1851 was so impressive and so successful, and its power to stimulate mechanical invention, to improve manufacturing processes, and to educate and thereby refine the public taste, was so remarkable, that the example has not only been subsequently repeated in this country, but has excited imitation and emulation on the part of several foreign States. The good

seed, however, seems to have found its most congenial soil in England. We have seen it reproduced in a modified form by the working-men in various districts of the metropolis, and it is now going the round of the provinces. The opening of the Wakefield Exhibition on Wednesday last, as being the latest instance, and, perhaps, one of the best, of these local competitive collections, invites, and in these dull times, will be sure to command, the careful notice of the public press.

It has been hinted that industrial and art exhibitions are being overdone. If, however, they fairly and *bona fide* pay their own expenses, we can discover no valid ground for the charge. We are very apt to imagine that the great majority of the visitors in each case have been visitors likewise in all former cases, and that too frequent repetition must have dulled their sense of enjoyment, even if it have not diminished their capacity of improvement. We suspect, however, that even with regard to the metropolis this is a mistake. There are, probably, thousands upon thousands of the closely-packed population of London and its suburbs to whom a collective display of objects designed to illustrate art-industry and industrial art—for the two stages of the same radical growth may be distinguished—was, until very recently, and is even now, a novelty. We are afraid that the management of such displays by the working-classes, as such, has not so far popularised the idea as to bring it under the cognisance of all who might be pleased and profited by it. But however this may be as it respects the metropolis, we are sure that the provinces cannot have been surfeited with these particular means of enjoyment and improvement. To an immense proportion of the people of the working class in the West Riding, for instance, such an exhibition as that opened last week at Wakefield must be almost as great a novelty as if the conception had originated only a month or two since. To very few of them, comparatively speaking, will it be a repetition of what has already grown stale. The general features may be everywhere the same, but the spectators are different. Nay, in many cases, the same articles may be again exhibited; but then most of the visitors will look upon them for the first time. If, as we believe, these spectacles have a refining and elevating tendency, why should they not be got up in every part of the country? A first-rate miniature, say, or an exquisite jewel, loses none of its interest by being passed from hand to hand through a large assembly, nor do exhibitions of art-industry lose aught of their attractiveness by adapting themselves to local convenience.

Class exhibitions have unquestionably had a temporary use. They have served a very good purpose in London, and may still do so. They may have been indispensable for the awakening of a taste for artistic excellence among the myriads of obscure handcraftsmen in London. As a beginning, nothing, perhaps, was better fitted to elicit interest and inspire self-reliance among "the hands" of metropolitan industry, than district working men's exhibitions. They were worthy of, and they have happily received, distinguished encouragement; but they are not the proper type of the idea, nor, we trust, will it be found necessary to repeat them in the provinces. In bringing together a collection of objects suitable for an effective display of human ingenuity, skill, or taste, any observance of class distinctions necessarily limits and impoverishes the area of illustration. It is very well and very useful that the more comfortable classes of society should become acquainted with the best handi-works turned out by the classes whose social station is below their own. But, after all, the chief recommendation of any attempt to bring the work of one man under the notice of others must be sought in its fitness, not to gratify curiosity nor to excite passing admiration, far less to nourish self-conceit in the workman, but to popularise the very best models in every department. These are commonly in the possession of the wealthy, and where the contribution of articles is restricted to one class only, these are generally "conspicuous by their absence." Now, a provincial exhibition should represent all that is most excellent in every department, quite irrespectively of the social condition of either artists or owners, and working men's industrial exhibitions do not, strictly speaking, fulfil this condition.

We are glad to learn that the Wakefield Exhibition is a collection of articles towards which all classes of exhibitors have freely contributed—county magnates, manufacturing firms, artisans, and even children. And, of course, it will be visited by all classes without distinction. We are not quite sure that the opening ceremonial fairly represented this combination of rank, wealth, and labour. The speaking was admirable in its way, but perhaps a little too patronising, and, on the part of the Archbishop of York, a trifle too preachy. It is difficult, we are aware, to arrange for a fair representation of each of the

social grades on such an occasion, but where it can be managed, there is generally a more satisfactory result. The inauguration, however, was regarded as eminently successful, and the circumstances under which the Exhibition was opened, as extremely auspicious. We know not what prospect there may be of the expenses incurred being covered by the income. We trust the experiment will, to this extent at least, turn out a paying one. If so, we can hardly doubt, provincial exhibitions will become common—and the inhabitants of every part of the country will now and then have easy access to the best specimens of art and industry, and the most instructive illustrations of the application of the one to the other.

THE EPIDEMIC OF DEPRAVITY.

The unknown physical laws, the operation of which has become visible in the cattle-murrain in England, and the cholera in the basin of the Mediterranean, are not at all more deeply shrouded in mystery, nor more inscrutable to scientific investigation than the moral laws which at certain intervals make their presence cognizable by an unusual prevalence of great crimes. Facts, we think, not only of the present, but of past times, forcibly suggest that there is an analogy between the movements of corporeal and moral disease. Human depravity has its terrible outbreaks, leading one to infer that in addition to what may be described as sporadic wickedness, there is an occasional propension to crime which takes the form of an epidemic. It cannot be traced to mere sympathy. It is not accounted for by imitation. It has no power except over natures already susceptible on account of previous irregularities. It seems to be almost simultaneous in its action, showing itself at nearly the same moment in localities widely different in their special characteristics, and almost entirely separated from each other. To speculative minds, if not to sober judgments, it appears as if a wave of hidden influences rolled over the community, rousing in its passage the worst passions of undisciplined human nature, and maturing in it hideous clusters of exceptionally virulent crime. The space of time over which the phenomenon extends varies considerably, but invariably, unless our observations have misled us, it gradually reaches a culmination of intensity after which it rapidly declines, until society regains its normal condition. Such a wave, we imagine, must be passing over us just now; but whether it has attained its maximum height future experience only can decide.

The hypothesis may be rejected as fanciful; the facts to which it relates are numerous and notorious enough to compel their acceptance. Assuming, however, that there is something in the hypothesis—that depravity, as well as disease, takes at times an epidemic form, and that there is some general cause to which, if we were sufficiently skilled in the knowledge of moral government, these exceptional outbreaks might be traced, we wish to offer a few remarks of a practical bearing naturally suggested by the subject.

We venture to question, in the first place, whether the general moral health of the community can be up to the ordinary mark while these abnormal outbreaks of crime are in the course of occurrence. They surely indicate a condition of moral atmosphere—a prevalence of thought, sentiment, taste, and habit throughout society—extremely depressing in its action upon moral vitality, and deteriorating in its effect upon all the common safeguards of virtue. They could hardly take place as they have done lately unless social obligations had been for a considerable stretch of previous time allowed to fall into unusual neglect. We submit that in our eager pursuit of external civilisation we have greatly lost sight of what has been due to the helpless classes—that public convenience has been pushed to an extent which has driven the poor into such close contact one with another as to render common decency, mutual respect, and the development of conservative social habits among them a matter of sheer impossibility—that, under such unfavourable conditions, it cannot be matter of surprise if the sanctions of morality have largely given way, and that there is generated by an overpressure of dispiriting and humiliating circumstances a recklessness of soul which falls an easy prey to hovering temptations. In town and country alike we have compelled a large proportion of our population to live as brutes, and we are not entitled to affect astonishment that a brutal nature is the result. We may add, that the comparative unconcern with which the classes above them regard these facts, and the ease with which they conventionally assent to their continuance, after they have been repeatedly brought under notice, go far to relax their own moral tone, and to pollute their own purity of sentiment.

But, we wish to remark, on the other hand, that epidemical outbreaks of fearful crimes,

whether of violence or of fraud, ought not to be set down to a universal depravation of national morals. It often happens that philanthropy is never more self-sacrificing, religion never more energetic and zealous than when the face of society is disfigured by the unsightliest blotches—just as during a period of sickness, those who have not yet succumbed to lowering influences, use every means within their reach to acquire as vigorous a state of health as possible, and are successful in their effort. The truth is, we have for a long time past been ignorant of the indispensable prerequisites of healthy moral life on a popular scale. We have relied too much upon legal repression and severity of regimen, and have ignored the truth that there are some conditions of social organisation which will dread crime as surely as they will breed typhus. The remedy is to be sought in applying to our whole population those laws which can never be violated with impunity, in rendering their homes less incommodious, less crowded, less obnoxious to vitiating sights and sounds, less calculated to drive their inmates to the factitious excitement of inebriety. Until this has been done with a will, we may expect a certain class of our population to become increasingly subject to the infection of extraordinary crimes.

These outbreaks, too, which make us blush for our country, if they do not entirely cure of our national Pharisaism and self-conceit, might at least teach us charity. It is just when we have most reason to dread being misinterpreted by other nations, and set down as an incurably ferocious people, that a portion of our press is expressing horror at the abounding iniquity of the United States, and thanking God that we are not as others are. In the wallet before us we put the faults of our cousins across the water. In the wallet behind us we put our own. Strange that public opinion does not frown these ridiculous airs of self-satisfied egotism out of countenance! Jonathan, however, is Republican—that fact explains everything—to his ill-natured censors, the cause of his wickedness, and to the rest of the world the cause of his censors' severity.

GOSSIP.

Caustic little feminine tongues in conclave over the tea-table have not the exclusive prerogative of gossip. Nor is it to be heard only where idlers, whose business is "to tell or hear some new thing," congregate—at village smithies where the babble of old cronies rings changes with hammer-strokes, or in dingy city barbers' shops where the rumours of the town are discussed in stately dignity by the swaddled sitters for a "morning shave." Gossip is enjoyed by others than these. In some of its aspects it is one of the most healthful of intellectual recreations. And we are disposed to regard it in the better light.

Do we not all—unless miserable misanthropes or equally miserable bachelors—enjoy a quiet hour of gossip? Whose heart does not warm at the thought of a cosy parlour of a winter's night, when the fire gleams with cheerful flicker, and curtains are drawn, and easy-chairs are wheeled forwards, and a wife nestles near, and a friend beams out half in light and half in shade (for let there be no candles, pray), and the talk is grave and gay, and rambles away into quaint nooks and crannies of thought as suits the hour? Business and study, wearying accounts and troublesome people, knotty points and grave anxieties, we seek refuge from them all at the shrines of our Penates. Not less grateful is the dreamy, sauntering walk in summer twilight, when fancies fall from us like the vagrant petals of blown flowers that float through a few idle circles to the ground, and our talk of books and men is as wanton as the light breath of the laughing breeze, and possibly as healthful. For the hard strain with which we follow the great purposes of life cannot be always maintained. We need relaxation—unbending of the bow, loosening of the reins, or, spent with sheer effort, we should none of us make our marks. And not only to recruit tired-out bodies and jaded minds are these pleasant hours of gossip serviceable. They have a positive influence in promoting our mental and spiritual growth. In the association of minds when wearing their *négligé* habit, and allowing all their turns and lines to be exposed by the careless folds of a word—drapery woven out of party-coloured thoughts—there is had a vision of the inmost recesses of the human soul that can be had under no other circumstances. And how often at such moments, when we recognise in frank confessions of thought correspondencies to our own experiences, do we feel lifted out of the prejudices of creed and party by the kinship of "a touch of nature." In such gossip, too, ideas but half formed are uttered, and from our friend escape equally crude conceptions; the partial thoughts cohere and take clearer outlines, and

we obtain, it may be, a bright and pleasant fancy, or a grave and earnest reflection. We could not broach these half-ideas in books, nor in grave discourse: we can in gossip. But we fear we shall grow obscure as well as dull if we dwell any further upon these more subtle phases of our subject.

Conversation is good in any form, for in no sense is it well that man should live alone. And in that of cultured minds, ranging over a wide surface, touching like a sea-bird's wing the crest of many a wave, there is much as profitable as delightful. If the observations on men are not spleenish we shall have our perception of character quickened. If the talk of books is by those who follow Bacon's advice as to their digestion, we shall have a keener edge put upon our sense of the graceful in language and the wise in thought. If the witicism that stirs a laugh be a pure and true play of fancy, the story that silences us with its interest appeal to some genuine feeling of our nature, we shall be all the better for having forgotten "the cares that infest the day" in mirth, or in emotions roused by the fate of others. The more of such conversation, the less shall we be soured with crabbedness or rendered unenviably peculiar by crotchets.

We naturally think of men of letters, at ease in their chosen haunts, as indulging in the most brilliant and wisest gossip. We would have been condemned to the fate of the Wandering Jew if we could have taken service as a drawer in that Strand hostelry where happy old Geoffrey quaffed his sack and took notes, over the rim of his tankard, of the motley pilgrims who should tell their tales into the ear of his fancy. We may not have Mr. Tennyson's amphibious desire to be

A mermaid fair
Singing alone
Combing her hair
Under the sea,

but we would willingly have crept into the shadow of that mermaid that listened to Shakspeare's wit and wisdom. We would have dissolved ourselves into a London fog, and entered with Addison into his coffee-house. We would have gambolled as a mouse amidst the plaster of the walls that shrined the "Literary Club," to have heard the Doctor's majestic sentences, Bozzy's admiring echoes, Goldsmith's sly fun, and Garrick's sallies. Were the Oriental doctrine of the transmigration of souls true, we would have entered into one of Cowper's hares. We would have become a water-baby, and glided into the shallows of the lake on whose shores Wordsworth and Southey mused. We would have straddled, sprite-like, on De Quincey's pipe. We would have floated, a little "atomy," on the fumes of the punch that inspired Elia. We would have perched on footmen's epaulets at Carlton House banquets, not to have seen the First Gentleman in Europe, but to have listened to the Irish wit of Moore—though it was not always seemly. We would have pricked our elfin ears as we capered invisibly across the table, now to listen to Coleridge's slow philosophising, and now to Hazlitt's keen criticism. We would have hidden in the carpet of Holland House, at the sweet peril of being crushed by Sidney Smith's foot. Still later, we would have fain have seen Thackeray's noble brow smoothed, and Leech's mouth wrinkled into a quaint smile, by some memory of old Charterhouse days. And there are those still living whose familiar spirits we would be, but it is not permitted to see them in the undress of their souls. But perhaps we should find that the sons of God had married with the daughters of men—that genius had allied itself to a very ordinary humanity, for this is not the age to talk in metaphor, and so we must explain. Let us be thankful to Landor for his *Imaginary Conversations*—perhaps they are better than the real ones.

The after-dinner chatting of a party of gentlemen of education and taste is perhaps the most varied and suggestive of all *conversazioni*. Practical notions of life, a discussion of home and foreign politics without diplomatic reserve, personal recollections, a cross-fire of opinion, a humorous element, and all given vent to in good racy English speech, combine to form one of the most enjoyable of mental desserts. But this opinion will be pronounced perhaps by some of our fair readers, whose favour we would not willingly lose, to be as bearish as Mr. Spurgeon's directions for dancing parties. So we will add that for elegant discrimination, delicate perception, whether of shades of character or thoughts of authors, commend us to a *tête-à-tête* with a lady. Goethe's talking with Lotte—a friendship that has not the painful associations of some of the great German dramatist's *liaisons*—is a picture of the union of all that was beautiful in the ideal with all that is gentle in the emotional. What think you of Cowper and Mrs. Unwin?—a very different picture, but not less graceful. Whether conversation be that of two or many, one feature of it is interesting, and that is the wonderful way in which

topics are perceived to be related that looked at abstractedly seem far apart. When we end we marvel at the goal we have reached, remembering where we started. The light of thought seems to strike upon one object, only to be reflected upon another. If we could have *verbatim* reports of our conversations, how interesting they would be to read, although somewhat rugged as to style, we fear. "The world of mind" would be seen to be a *cosmos*, beautiful in order, and strangely inter-related.

Gossip is grateful, too, not a little because it ministers to the sympathetic nature with which we have been endowed. We know people better through familiar intercourse than in any other way. Hence it is that any species of literature which partakes of the nature of gossip is readily received. The author ceases to be a pen that might have been worked by machinery, and becomes a man or woman with living sympathies. Letters have this interest. Cicero comes out of the gloom of the ages in bodily shape in his letters, rather than in his philosophical writings or in his orations. It is in his letters to "Frau Doctor Katherine Luther," as he playfully styled his wife, and in his other numberless epistles, that we perceive how great and good and gentle the great Reformer was. The graces of Madame de Sévigné would never have been so embodied had she not written in letters. Biography, and autobiography especially, also have a similar claim upon our attention. We all know the charms of Pepy's and Evelyn and Boswell, though one may be egotistical and another pedantic. Alas! biography has little of the charm now, particularly of the religious class; for, with the exception of Stanley's "Arnold," we should be at a loss to place our hand upon one such work that was tolerably readable. Fiction, again, is another development of the interest in gossip. And that has been growing from Fielding to Scott and from Scott to Dickens.

At the present day the tendency is to write essays which, as far as possible, place the readers on easy terms with the writers. In the pages of Dr. John Brown, of A. K. H. B., of Alexander Smith, and of others, we are permitted to hear authors talk out their thoughts of life as they pass through their minds, and to pack up our knapsacks and go with them to highland and lake, woodland and moor, and listen to their hilarious shouts on hill-tops, or quieter musings on mossy knolls under sighing trees. Of literary gossips, Washington Irving was a quaint and pleasant one; and Professor Wilson, in his glorious "Noctes," a ripe and learned one. We are thankful that there are still those who can "babble of green fields."

We might have said some disagreeable things about gossip. We have preferred a pleasanter course. We will have nothing to do with Mrs. Grundy or Mrs. Partington, or Mrs. Caudle or Mrs. Gamp. We will leave them as "unprotected females"—for they have long since worried their husbands into their graves—and we will earnestly pray that, with all their bandboxes and pettinesses and scandal and cant, they may be for ever being bundled into wrong carriages, and for ever being made to change trains and never reach again any mortal home.

If conversation, then, is so grateful and capable of ministering to mental and spiritual health, may we not suggest that it is an evil in Christian circles that there is so little of a Divine element in our familiar intercourse? Surely it would be well to keep before us the social aspect of the life of our Lord—to remember that when on earth He could be a cheerful guest at marriages and feasts—that in the home of Bethany He could relax in the enjoyment of the sisters' love—that with His disciples He could withdraw for an hour of holy social rest. If we think more of this, we shall possibly welcome the Master's presence more at our firesides.

THE WEATHER AND THE CROPS.

We have enjoyed genial harvest weather on the whole since the 25th August, and the result is that the yield of 1865, although it will not compare favourably with the two last years, is an almost an average yield—equal, if not superior, to those of 1860, '61, and '62.

Mr. Sanderson, land valuer, Westminster, writes to the *Times*:—Having during the last five weeks minutely inspected, probably, a larger area under crop throughout the United Kingdom than any other person, I now lay before your readers my opinion, based on many years' experience of testing the field estimate by the barn floor results, of the farm crops of 1865.

Cutting commenced in East Kent, South Essex, Hertfordshire, in the earlier districts of Norfolk and Suffolk, and in Berkshire on the 24th of July, and fortunate have been those farmers who in the last week of that month secured the grain then cut, as it was from the overpowering sun that prevailed, in the best condition. With August came very unsatisfactory

harvest weather—heavy rains falling every second day, and, being accompanied with a humid temperature, harvest operations were not only almost daily interrupted, but grain from discolouration and sprouting considerably injured. The cereal crops being all ripe, farmers were at a loss whether to cut them in a wet state or to allow them to get over ripe. The latter evil was doubtless the least; but where crops were laid and twisted from heavy storms, or becoming choked with sown grasses, their only resource was to cut them.

Although a few fields are still to be seen uncut in the south and south-eastern counties of England, yet these are exceptional, and the great bulk of the crops in these counties has been carried. In the Midland Counties, too, cutting is all but finished, and three-fourths of the crops are in the barn-yard. In Lancashire, Yorkshire, and Cheshire three-fourths of the crops are cut, and fully one-third secured. In the most northern counties of England the greater proportion of the crops are in sheaf; but up to the end of last week scarcely a stock was carried. In Scotland, too, where the farmers, anticipating more favourable weather, delayed cutting, nearly one-half of the crops previous to the present week were uncut, and with the exception of a very small area in the earlier counties, little grain had been carried. As the operations of cutting and carrying have been uninterrupted this week, from the extraordinary favourable change in the weather, a very large area of corn has been carried in excellent condition, and with another such week there will be few fields outstanding.

It is worthy of notice that in the upland districts harvest has not been so early since 1826, nor have crops ripened so equally since that year. Indeed, cutting commenced nearly as soon in the Vale of Tweed as on the banks of the Thames; while, from the hot sunshine that prevailed throughout June and July, crops in the upland districts have been as early as those in the lowest. This simultaneous ripening of the crops in the different districts caused, where reaping-machines were not used, a short supply of hands, which added to the frequent interruption from weather, has made the present a lingering harvest.

All cereal crops have been so variable this season that those in a county or parish can scarcely with accuracy be designed. Indeed, it was not uncommon to witness two adjoining fields on the same farm, the one yielding a good, the other an almost worthless crop; or two contiguous farms where the crops of the one were a full average and those of the other light.

The wheat crop first claims attention. In East Kent, South Essex, on the deep soils in Wiltshire, and the strong red soils in Worcestershire and Warwickshire, in Leicestershire, Lancashire, Cheshire, Roxburgh, Berwick, the Lothians, and in the Carse of Stirling, this cereal in point of bulk reaches close upon an average. Indeed, on all deep, strong, and alluvial soils the wheat crop has nearly the usual length of straw, and large and closely-set ears, and plump, well-filled grain. Even on the best soils, however, there is a slight deficiency of plants. On the best soils in Surrey, Sussex, and Hants the wheat crop reaches the low average yield of these counties. Barring the rich loams in the north-east of Norfolk, the marl soils, which form a comparatively small area, in Lincoln, the strong and well-farmed clays in Northumberland and Yorkshire, this cereal is in these counties decidedly under average. Spring-sown wheat is most deficient, being short in straw and thinly planted. Rust attacked the wheat plant in the second week of August; but, with the exception of wheats on fen land and those late sown in spring, the ravages of this disease have been comparatively limited. Like the quantity, the quality of wheat is very variable. The small breadth early secured is yielding a good bright sample, but the greater proportion carried previous to the present week, being in a soft condition, will be some time before it is fit for market, and even then the grain will be coarse and rough; with the exception of some of the earlier varieties, such as Talavera and Australian, little injury has been caused by sprouting.

Barley—happily termed by Mr. Caird the wine crop of this country—in many instances is now substituted for wheat; therefore, the area under this crop is rapidly increasing. This may partly be ascribed to the comparatively higher price now realised for barley, but chiefly to the fact that as stock husbandry is becoming more appreciated, and as barley is the best intervening crop between roots and grasses, it is the crop that in the usual rotation conduces most to the extension of stock-farming. Early sown barley on deep soils has cut up well, being thick on the ground, and having a long, full, and closely-set ear. In Norfolk, the great barley-producing county, with its varied soils of clay, loam, sand, and gravel, the crop varies as the soils vary. On all the light soils which skirt the eastern coast the crop has suffered greatly from drought, in several instances being burnt totally up. On the loamy soils, which form a considerable area of the country, barley, though far short of last year's crops, is nearly average. Everywhere late sown barleys are deficient, being thinly planted, the extreme drought having prevented the plants from tillering. This cereal has suffered most from weather, all of it being discoloured, while a considerable portion of the earliest cut in every county has sustained considerable damage from sprouting, so that maltsters will look in vain for the silvery-tinged samples of last year. Where the practice is carried out, as in the southern counties, of allowing the barley to lie in swathe, and not put in stock when cut, the loss from

sprouting and discolouration has been great. Indeed, this mode of allowing grain to lie on the ground in wet, muggy weather is the most effectual way to cause sprout.

The oat crop is by far the most deficient of the cereals. Indeed, a bulky crop I have rarely seen. This season the best crops I have witnessed were on the deep soils in Oxfordshire, in South Devon, and in the western counties of Scotland. In Aberdeenshire, one of the largest oat-growing countries, the crop is about one-third deficient. Excepting on early light soils, where the sample is shrivelled and husky, the quality is good, the grain being full and plump; and on the whole the oat crop has sustained little injury from weather. As the ears of the grain are large, so the yield will be great, compared with the length of straw.

From the general failure of seeds last year a large area of peas was planted, especially in North Nottinghamshire and on the light soil around Kidderminster. In general this crop is nearly average, and the quality superior.

The bean crop is unequal. On all deep loams and, indeed, on all deep clays, including those of the oolite and chalk formations, beans are a full average crop; but on lighter soils deficient. In general they are full and closely podded, and are an average crop.

Potatoes are in almost every district and on every variety of soil a most luxuriant crop; and should the disease, of which there are already unmistakable symptoms, not extend, the yield of this root will be very great.

The turnip crop, which supplies the chief winter food for cattle and sheep, is the best soil-restoring crop in a rotation, and the best preparation for artificial grasses, and is withal the most profitable farm crop, although the most costly to raise, has throughout the season held out various prospects. On a large breadth of stiff soil the infant plants were completely destroyed by the turnip-fly (*Staltica nemorum*), so that on all such soils resowing was essential. At a more advanced stage the plant was in many instances denuded of its leaves by the ravages of the earwig, happily an unfrequent enemy to root crops, and throughout June a deficiency of moisture greatly retarded its growth on every description of soil. Fortunately, towards the end of the first week in July there was a sufficient amount of rainfall to recover the injured plant, and recent rains, which proved so injurious to cereals, have proved most beneficial to turnips. The latter, generally, indeed, are singularly luxuriant, and although there are some failures on the burning soils in the south, and also patchy fields to be seen on the tenacious clays in Yorkshire, Northumberland, Berwickshire, and East Lothian, yet these are exceptional, and in general the turnip crop promises to be a full average. Wherever deep autumn ploughing and merely surface scarifying in spring had been carried out, there the turnip crop is most luxuriant. A sufficient degree of moisture and a fine frost-pulverised soil is thus preserved to insure vigorous braid.

Mangolds are a full average crop. Hay cut well up, was well secured, and is of good quality. The aftermath, or second cutting, is unusually good, being in many instances equal to the first crop of last year.

Pastures are singularly abundant, and are carrying an unusual quantity of stock.

Unlike those of last year, grass-seeds are luxuriant, being closely planted and vigorous.

Taking the crops as a whole, and without reference to the great crops of 1863 and 1864, and taking into account the high average reached in recent years by an improved system of husbandry, I estimate the yield of the wheat crop to be twenty-six bushels per acre, or four bushels below average; barley thirty-two bushels per acre, or eight bushels below average; and oats thirty-four bushels per acre, or fourteen bushels below average. Peas and beans average, turnips average, mangolds an extraordinarily crop, potatoes unusually good, hay average, pastures singularly abundant.

As I anticipated in my report of last year, the price of butchers' meat has ruled extraordinary high, and prices for store stock, especially sheep, are even higher than those for fat; so meat, especially mutton, probably will yet command a higher price.

THE CATTLE PLAGUE.

It is to be regretted that various obstacles have arisen in the vicinity of the metropolis to the immediate adoption of measures to prevent the spread of the cattle disease. Thus we read that, one day last week, "A gentleman residing in the neighbourhood of the Greenwich Police-court applied to Mr. Trail, the sitting magistrate, for his advice and assistance under the following circumstances:—In the district it was known that there were cattle affected with the prevalent disease, which it was desirable should be officially inspected. The Board of Privy Council had been communicated with upon the subject, and the answer received was that an inspector had been appointed. This person, however, was in practice at Woolwich, and had a district assigned to him extending over twenty miles of country; and although he, too, had been written to, nothing had been done. His object in attending the court was to know whether his worship could render any assistance, as in conversation with Professor Symonds on the day previous, he had been informed by him that it rested with the magistrate to appoint the necessary number of inspectors. Mr. Trail said that the first order of her Majesty's Privy Council having reference to diseased cattle was confined in its operation to the metropolis only, and

the appointment of inspectors was made by the Privy Council, on being communicated with through the clerk of the peace for the county. A second order had since been issued extending the precautionary measures of the first to all parts of the country; and by this second order the appointment of inspectors was placed in the hands of the several petty sessions divisions. Both orders were in existence; and his interpretation of their reading was, that the police magistrates of the metropolis had nothing whatever to do with such appointments. His recommendation was, that a memorial should be prepared and signed, and then forwarded to her Majesty's Privy Council."

A similar case is reported in the *Times of Tuesday*, in which it will be seen the trifling question of the inspector's pay was allowed to have undue weight. The case is as follows:—"At the Highgate Petty Sessions yesterday, before Mr. Bodkin (chairman), Colonel Jukes, and Mr. Mills, the sanitary inspector of the district, Mr. Farmer, solicited the advice of the bench in respect of the cattle disease, which he said was spreading in the locality. He mentioned that he had been requested to call at a farm near the Spaniard-lane, and found two cows which had died from the disease covered over with some straw and unburied. He found that their hides had been removed and sent to London for sale. What he considered to be most improper was, that the hides had been sent away for sale without being disinfected. He wished to know how he was to act. He had written to Mr. Helps, of the Privy Council Office, and he replied that Mr. Hurst, of Hadley, had been appointed inspector, and also a Mr. Drift. It seemed that some difficulty arose as to the way in which the regulations were to be enforced. Mr. Hurst lived twelve miles off, and it was necessary to adopt prompt measures with regard to the cattle-disease. Colonel Jukes, the magistrate, asked whether the disease was spreading. Mr. Farmer said he believed it was spreading, and he therefore applied to the bench. He thought that additional inspectors should be at once appointed, and should visit the dairies and other places in order to ascertain their condition. Mr. Scaife, the clerk to the magistrates, said there were three orders of the Privy Council in reference to the cattle plague, dated the 24th of July, the 11th of August, and the 26th of August. He apprehended that there were now ample powers conferred on petty sessions to appoint additional inspectors, such as veterinary surgeons and other persons, in order to inspect the various places supposed to be infected, and to remove all diseased cattle. He believed the inspectors had power to destroy diseased cattle. Mr. Bodkin inquired how the inspectors to be appointed were to be paid. He believed there was no power to pay them, and a great difficulty would arise in consequence. Mr. Scaife apprehended there would be no difficulty as to the payment of the inspectors. He would suggest to the Bench that Mr. Farmer should bring the matter before the local authorities, and if they considered it was necessary that additional inspectors should be appointed, they could apply to the justices, who were now clothed with power to carry out the new regulations. Mr. Farmer hoped something would be speedily done in the matter. The chairman again expressed his doubts that there was power to pay the inspectors to be appointed. Mr. Scaife believed the inspectors would be paid, and that their regulations could be enforced. On a proper representation, petty sessions could appoint inspectors, and means could be adopted to prevent the spreading of the disease. The Bench advised Mr. Farmer to submit the matter to the local authorities of the district, and they could apply for the appointment of additional inspectors, and no doubt the Government regulations would be enforced. Mr. Farmer promised to lose no time in the matter, as he considered it very important."

In the metropolis itself the evil is being grappled with more promptly and decisively. The members of the Markets Committee of the Corporation of London met together last week to take under their consideration the recent Order in Council relative to the appointment of inspectors. A deputation waited upon Sir James Tyler and Mr. Ballantine, magistrates, at the Vestry-hall, Islington, and having made known to them the circumstances, they immediately appointed Mr. Tegg to be the inspector to carry out the provisions of the Order in Council. Mr. Gibbons and Mr. Rudkin, who formed the deputation, subsequently proceeded with the inspection of the cattle-market at Islington, and visited the several slaughter-houses. Here a number of cows were found in a very bad state of disease, and they were immediately seized and condemned by the officer. The market itself was also inspected, and the attention of the inspector was called to about forty cows which had been sent to the market from a dairy at the west end of London, among which were several in a diseased condition, and the inspector, acting under the powers vested in him, ordered the whole number to be immediately destroyed, so as to prevent the spread of the disease.

The Lord Mayor, acting under the powers given by the recent Order in Council, has appointed Mr. James Newman and Mr. William Wylde (the sanitary inspectors and inspectors of meat under the City Sewers Commission) to be inspectors for the purpose of carrying into effect within the City the several Orders in Council, dated the 24th of July, and the 11th and 12th of August, 1865, relating to the cattle-disease.

The disease has appeared at Brierley, near Bradford, at Doncaster, Preston and Devonshire, and is on the increase in Edinburgh and has extended to Biggar and to Livingstone in West Lothian. A case has occurred at Laverstock, near Salisbury, and from

Bedfordshire, hitherto free from the infection, the last report is that a statement was made on Saturday, at the Shire Hall, Bedford, during the proceedings of the adjourned meeting for establishing a cattle assurance association, which is calculated to arouse the farmers of the district from their lethargy. Mr. Bennett, the Duke of Bedford's steward, stated that two decided cases had happened in the county. Two calves were purchased at Leighton market by two farmers, one of Eversholt and the other of Lidlington, which were put to cows; both calves were seized and died, and the cows took the infection, and were either dead or dying. One carcass had been sent away, and, in all probability, sold for food. The skin had been likewise disposed of, very likely at Bedford. The Lidlington people were so excited that they went to Leighton to let it be known from whence the disease proceeded. Those who bought the calves had previously declined joining the cattle assurance association, and now the association refused to admit them as members.

The States of Jersey have ordered the port of Goree to be closed against all importations for the present. Up to the present time no appearance of the disease has been detected, either among the island cattle or those imported.

In Cumberland, farmers are fully alive to the necessity of preparing themselves, although no case has yet occurred. With the view of preventing infection, the Lancaster and Carlisle Railway Company and the Caledonian Company are using disinfectants on their trucks, and have given orders to their servants that animals in any way tainted are not to be conveyed over their lines.

The following letter, relating to the conveyance of diseased cattle, has been addressed to the traffic manager of the London and South-Western Railway by the Clerk of the Council:—

Privy Council Office, Whitehall, August 30.
Sir,—In my letter to you of the 19th instant, I mentioned that a case was being prepared, to be submitted to the law officers of the Crown, asking this question—Whether the knowingly bringing of cattle suffering under an infectious disease on a railway, so as to bring them in contact with other cattle, is an offence at common law. The law officers have given as their opinion, "That a person who knowingly puts cattle suffering from an infectious disease upon a railway, so as to bring them into contact with other cattle, and thus propagate the disease, is guilty of an offence at common law." The Lords of the Council, however, thought it right, in the general clause No. 8, in their last order (which has been transmitted to your board) respecting the conveyance of any animal labouring under the disease commonly known as the cattle plague, to declare that it shall not be lawful to send or carry by any railway any such animals. The advantage of this clause in the order is that a summary proceeding may for a breach of its provisions be adopted, without necessarily having recourse to the expensive and often tedious process of an indictment. The more severe punishment which the latter course might involve may properly be reserved for those cases where the offence is of an aggravated nature.

I am, &c.,
ARTHUR HELPS.
Archibald Scott, Esq., London and South-Western
Railway, Waterloo Station.

THE CONDITION OF JAMAICA.

(From the *Daily News*.)

We published some days ago, from one of the leading journals of the island, an article "On the Condition of Jamaica," which has at the present moment far more than local interest, and may be studied with advantage by the planters of the neighbouring continent, as well as by those of the island to whom it is immediately addressed. The paper referred to, the *Morning Journal*, has been for years past the representative of the true interests of the island—social, commercial, and political—as opposed to the class prejudices and shortsighted policy of the old slaveholding aristocracy, whose folly and obstinacy have unfortunately proved so fatal to the commercial prosperity of Jamaica. The writer traces this ruin step by step to its true source in the suicidal policy adopted by the planters at the time of emancipation, and persisted in with a kind of judicial infatuation ever since. The leading points in the sketch, though new to most English readers, are familiar to careful and impartial students of recent West Indian history. To those who cared to acquaint themselves with the real facts of the case it has long been known, for example, that the cry as to the refusal of the liberated negroes to work, and the failure of emancipation of the West Indies, was raised and propagated by the local enemies of freedom, who were resolved that, if they could prevent it, the new emancipation policy should not succeed. It must be remembered, moreover, that the planter class, who assumed this hostile attitude towards the newly enfranchised working population of the island, had, through their preponderance in the House of Assembly, the powers of local legislation almost entirely in their own hands. It rested with them to decide whether the new order of things should be commercially successful or not. Had they frankly accepted their altered position, and facilitated the passage of the negro from slavery to freedom by wise local enactments, emancipation, it is now well known, would have proved commercially successful to themselves. Instead of this, however, they unhappily adopted what has been correctly described as a "policy of alienation," harassing the coloured freemen by harsh and vindictive enactments, and making their lot on the island as unbearable as possible by a systematic course of legislative persecution. An Ejection Act was hastily passed, giving the planters the power of turning out the enfranchised peasantry from their homesteads at a week's notice, without the least regard to age or sex; the customs duty on shingles which they required to build their huts was then more than doubled; and when the new houses were at length with difficulty erected, they were rated so heavily that in many cases the persecuted freemen had to abandon them for more temporary and primitive kinds of shelter. The main object in view was no doubt to compel the negroes to accept the planters' own terms,

that thus, though emancipated by the Imperial Government, they might be reduced by local legislation to the condition of serfs. The legislative persecution failed, however, to bring about the expected result. The free peasantry having too much spirit and independence to lose without a struggle the boon they had acquired, bore their hardships as patiently as they could, and, driven off from the old plantations, began to cultivate such lands as could be obtained in isolated patches and on their own account. The writer in the *Morning Journal*, referring to this fatal impolicy and its results, says:—"The negroes were driven off and far away from the properties on which they had been accustomed to labour. This persecution taught the people the necessity of obtaining property of their own, and by thrift they soon acquired the means of procuring land which the over-haste and impolicy of proprietors in throwing up their estates soon placed at their disposal. The foundation was thus laid of a land tenure the opposite to that adopted in Barbadoes, and then commenced a scattering of the people far and wide—a driving them away from the centres of industry, a circumstance which created the embarrassments of the planters when the fiscal changes of 1846 rendered it necessary that they should redouble the labour and energy previously required in the production of their staples." The policy of alienation bore its natural fruit, speedily bringing about its own Nemesis. When the planters at length imperatively required free negro labour, they had for the most part become too embarrassed to offer remunerative wages, and the wages promised were paid only partially, in kind, and in some cases not at all. Hence the cry raised by the planters that the free negroes will not work, which is undoubtedly true to this extent, that as a rule they decline to work for masters who are unable and unwilling to pay them regular wages. The experience of the few British capitalists who have tried the experiment of working estates in Jamaica conclusively proves, however, that when engaged at fair wages and regularly paid, the coloured peasantry of the island work as well, with as much regularity and perseverance, as any other class of labourers.

It is important that these facts should be generally known for the sake even of our West Indian possessions, whose commercial reverses, though undoubtedly heavy, are thus proved capable of speedy and effectual redress. But it is far more important that the fatal blundering at the crisis of emancipation which ruined Jamaica, should be held up as a warning to the larger community who at this moment are passing through a similar crisis on the continent of North America. The planters in the Southern States are in many respects, socially, commercially, and even politically, very much in the position of the Jamaica planters thirty years ago. Their position is, indeed, identical in the most important respect of all—that they have the future entirely in their own hands. The war has finally overthrown the slave system in which they trusted, and they are now called to reorganise their commercial industry on the basis of freedom. If they frankly accept this inevitable issue, and, adapting themselves to the new order of things, deal with the emancipated negroes honestly and in a conciliatory spirit, they may not only recover the ground they have lost, but rise to a height of power and prosperity which never could have been reached had the fondest dreams of triumphant Secession been fully realised. The Federal Government is evidently willing to give them every facility and encouragement towards the prompt adoption of this loyal and righteous course of action. They may enjoy again their old constitutional rights under the Union, on the one indispensable condition of respecting in every way the supreme claims of freedom and justice—the equal rights which the war has established. If, however, the Southern States endeavour to evade this condition, and attempt to use their restored powers against the emancipated negro; if they seek indirectly, by local legislative intriguing, to reduce him once more to the condition of a serf, they will be irretrievably and deservedly ruined, as the Jamaica planters have been. Unfortunately not a few significant facts seem to indicate that a considerable section of the South, instead of following the wise and patriotic counsel of General Lee to his disbanded army, "Return to your homes, till your land, and obey the Government," seem disposed to adopt the suicidal policy of the ruined Jamaica planters. They are endeavouring to use their recovered power, directly and indirectly, against the emancipated working population, on whom their social and commercial prosperity directly depends. Unhappily, too, their friends and advisers in this country seem rather disposed to encourage them in this course, by asserting, over and over again, that it is impossible for them to adopt any other. If instead of giving them this kind of indirect encouragement in an evil and ruinous course, the friends of the defeated Confederates in this country would impress on them the sound advice of General Lee, they would be doing them a far more real and substantial service than by bringing unfounded charges against the Federal Government.

POULTRY REARING AT BROMLEY.

A few gentlemen of large means and high social standing have commenced an attempt to supplement our supply of beef and mutton by the breeding and rearing of poultry on improved principles, and on a scale of magnitude hitherto unknown in this country. In order to carry out their purpose effectually they have secured five acres of land within a short distance of Bromley, in Kent, and on the estate of Mr. Coles Child, the eminent banker. Buildings suitable to their purpose have already been erected, and we had yesterday the pleasure of inspecting them, and satisfying ourselves by personal observation that the scheme combines within itself every element of feasibility and success. An arcade 350 feet long has already been erected, and along its interior on each side are the pens in which the poultry live, with every appearance of health and comfort. Each pen contains a family, so to speak, and is floored with dry earth, which while it gives the fowls the footing they like best is also the best deodoriser in the world. A valuable manure is thus being constantly formed, without the slightest odour or inconvenience. At the back of each pen is an open one, so that the fowls can range freely from the artificial

atmosphere of the interior into the open air, besides having plenty of room for exercise. Food carefully prepared and selected is regularly supplied; and, in short, it may be said that what stall-feeding is to cattle, this new system, if successful, will be to the hitherto rather vagrant and uncared-for denizens of the farmyard. The projectors have been fortunate in securing the services, as manager, of Mr. G. K. Geyelin, a gentleman who has devoted much of his time to the rearing of fowl, and who thoroughly understands their names, breeds, habits, and necessities. Previous to commencing operations at Bromley, Mr. Geyelin visited all the fowl-breeding districts of France, and has secured specimens of the famous breeds of Houdan, La Flèche, and Crèvecœur, which had hitherto been almost unknown in this country. The fowl now in pen have been there for upwards of three months, and have not only possessed the best health in their almost nominal confinement, but have all laid whilst moulting, a thing never known in the ordinary farmyard. At the commencement of the "stud" will number about 3,000, but when the other arcades forming the remaining sides of a quadrangle are completed, it is expected that a feathered colony of 20,000 and upwards will be maintained in comfort. The plan includes the production of that hitherto impossible London luxury, a new laid egg, the fattening of fowls of all ages for the table, and the cultivation of fancies for sale and for exhibition. Should the attempt result in the formation of a company, the most sanguine hopes are entertained of its commercial success. Others already are in to take all the eggs that can be produced at eighteenpence a dozen, and one West-end hotel has tendered for 350 fat chickens a week at 5s. each. Of this there is certainly not the slightest shadow of doubt, that all the good fowls and eggs that can be produced will be sold at remunerative prices, and the only questions that remain are whether the fowls will thrive when mated together in such large numbers, and also whether the expenses of management will not keep down the profits. These are two problems which only time can solve, but many qualified persons who visited the establishment yesterday were convinced, from the appearance of the fowl after three months in the pen, that there would be no difficulty under the first head, whilst Mr. Geyelin's tables and calculations appeared amply to meet the second. With the manure made by the fowls themselves he proposes to cultivate all their green food, and to buy all they require of other descriptions with the proceeds of the surplus. Taking all these circumstances into consideration, and remembering the importance of increasing the sum of our stock of animal food at this juncture, we think this experiment which has been commenced down in Bromley eminently worthy of public attention. There is no affectation of new discovery or the application of new principles on the part of the projectors. All they undertake to do is to secure the best breeds of fowls of every kind, to give the greatest attention to the processes of incubation and rearing, and to supply the London market with poultry and eggs the quality of which shall be beyond question. They believe that they can do so at a considerable profit to themselves, and they are sure, and so are we, that if their scheme succeeds a very great advantage will have been secured to the public.—*Daily News*.

EXTRAORDINARY ATTEMPT AT FRAUD.

On 22nd July last the following advertisement appeared in the *North British Advertiser*:—"Wanted, a permanent person to go to America to take possession of an estate. A copy of the title deeds will be given. Apply at Mr. Rattray's, 7, Overgate, Dundee." To this, there is reason to believe, a large number of replies were made. From the applicants one from this city (Glasgow) was selected, who was informed by the advertiser that he was deemed a very suitable person, as regards qualifications and abilities. A correspondence at once took place. The first two or three letters received here had no signature, and their peculiar and disjointed composition otherwise having suggested the belief that the statement they contained were in the Baron Munchausen style, the matter was placed in the hands of Mr. Miller, of the *Guardian Society*, with a request for advice and assistance. The advertiser, who in a subsequent letter signs "M. E. C. Rochester," and in another "E. M. C. Rochester," goes on to explain that she is the heiress of an estate in America, which is situated 350 miles from New York, near Rochester Vale, and bounded by the Genesee Valley; that it formerly belonged to Mr. David Rochester, son of Mr. David Rochester, minister in America, who died and left the estate to her under several conditions, one of which was that she should assume the name of Rochester; that two trustees were appointed to see the wishes of deceased carried out, both of whom are now dead; that the estate, for want of a proper person to look after it, had been shut up for two years, and it was for the purpose of rendering it remunerative that a person was now wanted to go out and take charge of it; that the property is worth 50,000*l.*, and a person understanding the cultivation of land would in the first year clear for himself an income of from 600*l.* to 700*l.*, the extent or boundary being two miles in length and breadth; tea, wines, and perfumery having been cultivated to a great extent, while oils were extracted from the plants. But now comes the important and essential part of the business. The lady heiress goes on to say that in consequence of the great trust which would necessarily be reposed in the person appointed so to take charge of the estate, a sum of 100*l.* would require to be

deposited in her hands, and security given for a like sum—the deposit to be returned at the end of the first six months, in the event of the person appointed proving "honourable," while his salary would be running on besides. In one of the letters referred to she states that she has chosen him (the Glasgow correspondent) out of fifty, and adds that she has just been waited on by a respectable party from Warwickshire, who had brought with him 150*l.* in money and 2,000*l.* of security; that six others had called on her with 100*l.* of deposit, and 2,000*l.* of security, but that as they did not know so much about land as she wished she had declined their applications, while she urgently requests the former to come to Dundee and have a personal interview, when the agreement would be signed and settled. It was deemed expedient that the heiress should be visited, and Mr. Miller sent a person from his establishment to see her, and make investigation. The lady was found lodging in an attic of a four-storey house in a low quarter of Dundee. She is described as being about 50 years of age, swarthy complexion, full dark eyes, long dark glossy ringlets, prominent cheek-bones, and wants some of her front teeth. Her dress is shabby genteel, and she attempts to speak with an English accent with a slight lisp. On further investigation it was found that for several years this woman has been living on her wits, and is known to the police of Dundee as a fortune-teller and swindler; that on the 11th of September, 1862, she was convicted of falsehood, fraud, and wilful imposition, before the sheriff and a jury at Forfar, when she was sentenced to forty days' imprisonment, under the name of Helen Maria Meldrum; that on the 14th of March, 1863, she was convicted of theft and fraud before the sheriff at Aberdeen, under the name of Maria Crichton or Adams. It is said that she imposed on a professional gentleman in Edinburgh by her story of the large estate, and that he made her certain advances, till, by correspondence, he ascertained the whole affair to be a myth. We hear every day of the ingenious devices resorted to by male swindlers throughout the country, but it is a rare thing to meet with a female possessed of so much impudent assurance as is displayed in the case we have narrated. She has, however, quite over-drawn the picture. Who ever heard of the Genesee Valley producing tea and wines? Though the amount of gullibility on the part of some people is quite astonishing, there is little fear that this woman's story will bring her the desired 100*l.* Not a few, however, must have been put to inconvenience, loss, and annoyance, and it is desirable that the career of this female advertiser should be speedily brought to a close.—*North British Mail.*

Court, Official, and Personal News.

We (*Post*) are informed that the various statements as to the day the Queen and Princesses will return home from Germany are not to be relied upon. There is no doubt but that the Queen and the Royal family will be at Windsor Castle about the 8th or 9th proximo, and after a short residence at the Castle, will go to Balmoral.

The Osborne Royal yacht, Commander D'Arcy, and Black Eagle steam yacht tender, Staff-Commander Whillier, have left for Antwerp, to be in attendance on her Majesty, the Prince and Princess of Wales, and other members of the Royal family on their return to England.

As at present arranged the autumnal trip of her Majesty and the Royal family to Scotland will take place on Tuesday next, the 12th inst., and the necessary railway preparations are now being made for the Royal journey to Aboye. The directors of the London and North-Western Railway will provide a special train, to which state and other saloons will be attached for the use of the Queen, Princess, and Princesses. Mr. W. Caulkwell, the general manager of the London and North-Western Railway, will have charge of the Royal train. The precise time at which the special will leave Windsor next Tuesday is not yet definitely settled, but it is expected to be about the usual hour, 6:50 p.m. From the Windsor station of the Great Western Railway, Mr. J. Grierson, the general manager of the latter line, will take charge of the Royal train as far as Bushbury junction, when the care of the London and North-Western Railway, who will accompany it to Aboye on the Deeside line.

The Prince and Princess of Wales, except during their visit to the Queen at Coburg on the inauguration of the statue of the late Prince Consort, have been staying at the Castle of Rumpenheim, a few miles from Frankfort. The Prince is exceedingly popular, on account of his pleasant, affable manners. He bathes every morning in the Maine, goes out riding and shooting in the neighbourhood, and frequently drives into Frankfort. Once or twice he has gone to the Concordia gardens to hear the music of the excellent Austrian military band; and an Englishman has made himself the laughing-stock of the Frankfort people by buying the chair upon which his Royal Highness sat. The private letter from which we extract this gossip, adds that the Princess of Wales and the young Prince are in excellent health. It was at Rumpenheim that the Prince and Princess of Wales first saw each other.—*Pall Mall Gazette.*

MR. BRIGHT'S VISIT TO AMERICA.—There is no foundation for the report of Mr. Bright's visit to America on an official invitation.—*Rochdale Observer.*

Miscellaneous News.

The Staplehurst catastrophe is estimated to have cost the South-Eastern Railway Company 56,700*l.*

We read in the *Scotsman* that Mr. John Bright, M.P., accompanied by his daughter, Miss Bright, is at present visiting Mr. Bass, M.P., at Glen Tulloch, Strathspey. He was present at a grand ball held there on the evening of Tuesday. He employs himself principally fishing on the Spey.

IMPORTATION OF A GIANT.—The ship Vanguard, Captain Scott, has arrived in the London Docks from Shanghai, having on board Chang, the great Chinese giant, and his wife. They were in good health and spirits, but will remain in retirement a short time before they can appear in public.

THE POTATO DISEASE.—A letter from Coggeshall, Essex, says:—"The potato disease is making sad progress in this neighbourhood. The late sorts are more especially attacked by it. Many persons have resorted to the oft-tried remedy of cutting off the blade, thus hoping to arrest the ravages it is making, which we hope will prove effectual in staying its disastrous effects." From one or two other parts of Essex similar complaints are made.

The cholera is again reported to be decreasing at Ancona. The cholera reports from Constantinople include a strange incident. The men in charge of one of the dead-carts picked up a Croat, lying as if dead on the roadside. Arrived at the cemetery, he awakened from what proved to be a drunken trance, and scrambled to his feet, to the surprise of the cartmen and gravediggers. The story goes that they insisted on burying him, dead or alive. The sobered savage, however, finally managed to climb out of the trench, and, vigorously stoned by his would-be inhumers, made his escape.

ACCIDENT THROUGH SMOKING IN A RAILWAY CARRIAGE.—The *Courrier du Gard* relates a sad accident caused by the habit of smoking in railway carriages. A young girl named Adèle Avrid took her place a few days ago in a vehicle plying between Vigan and Vallerauge. A soldier took his seat by her side and began to smoke, and let the match fall which he had used for lighting his cigar. The young woman shortly after, feeling an unusual heat, discovered that her dress had taken fire; on which, losing her presence of mind, she forced open the door, and, jumping out, rushed along the road for some distance, thus giving activity to the flame. When at last overtaken she was rolled on the moist ground to extinguish the fire, but was so severely burned that little hope is entertained of saving her life.

Mr. E. G. F. Howard, of Glossop, writes to the *Times* saying that in that centre of manufacturing industry, pure water—which it is so difficult to procure in London for the poor, and which it is so essential they should have—is there brought into each house for a very moderate payment, and he asks how this is managed in London. "Surely," he says, "in view of the approach of cholera, this should be looked into. If, as I believe, the supply should be found to be sadly deficient, are there no powers in that body (which is, I think, new since the last attack of cholera, and which may have done something, by drainage, to avert a threatened one), the Metropolitan Board of Works to secure a water supply—at least by means of standpipes, where no efficient source now exists?"

AN ADDER.—On Sunday three men, named W. Perfitt, J. Lane, and J. Andrews, who had been bitten by an adder, were admitted under the care of Mr. Treaves, house surgeon at St. Thomas's Hospital. On the previous night, while at the Coopers' Arms, Portland-street, Walworth, Perfitt drew from his pocket what they supposed to be a snake, which they had picked up on Hayes Common, where they had been on an excursion, and suddenly found himself bitten in the left thumb. Perfitt threw the reptile on the table, and both his companions, in endeavouring to capture it were similarly bitten. It got on the floor, and a dog, in attempting to seize it, was bitten in the breast, and immediately commenced howling and swelling to such an extraordinary size that it was thought necessary to destroy it. The light then broke in upon them that they had been bitten by an adder, and they were conveyed to the hospital, where Perfitt and Lane still remain seriously ill. Andrews has nearly recovered.

ELECTION OF LORD MAYOR OF LONDON.—The ceremony of electing a Lord Mayor of the City of London, in succession to Alderman Warren Stormes Hale, the present chief magistrate, will take place on Friday, the 29th inst. Those members of the Court of Aldermen who have passed the shrievalty are alone eligible, and those who have not passed the chair stand in the following order:—Alderman Benjamin Samuel Phillips (Farringdon Within), elected 1857; Alderman Thomas Gabriel (Vintry), elected 1857; Alderman William Ferneley Allen (Cheap), elected 1858; Alderman John Joseph Mochi (Lime-street), elected 1858; Alderman Abbiss (Bridge Within), elected 1859; Alderman James Clarke Lawrence (Walbrook), elected 1860; Alderman Thomas Dakin (Candie-street), elected 1861; Alderman Besley (Aldgate), elected 1861; Alderman Lusk (Aldgate), elected 1863. Alderman Dakin and Alderman Besley are the present sheriffs, but their time of office will have expired before the election for the mayoralty. The other aldermen below the chair, Messrs. Gibbons, Waterlow, and Stone, not having been sheriffs, are ineligible for the office of chief magistrate. The ordinary course pursued at such elections is for the livery to return the names of the two senior aldermen below the chair to the Court of Aldermen, who elect one as the new Lord Mayor, and the Court of Aldermen

almost invariably select the senior of the two. In the event, therefore, of the old custom being adhered to, Alderman Phillips will be Lord Mayor of London for the year 1865-6.

WHERE SHALL WE GO?—If you may believe apparently veracious accounts there never was such a year. Wales is covered with tourists, swarming like the denizens of an ant-hill. Llandudno refuses to receive any more, and the Great Orme's Head is so overrun as to suggest the necessity for a small-tooth comb. In Bethesda-y-Coed it is impossible to plant another easel, and at Dolgelly and Cader Idris the dread Sassenach has driven out the native. Throughout the English lakes you have to "write on" for accommodation at the various hotels, and too many Cook's excursionists are spoiling the broth throughout the highland bothies. If there were no exhibition one might go to Ireland (charming are Bray and Malahide, and how capital the hotel at Salt Hill!) but the mere thought of another exhibition is enough; if there were no yellow slippers and unspirited English and Jewesses in red velvet, one might go to Margate, and enjoy the finest air in Britain from its jetty; if one didn't mind a perpetual procession of people in respirators, and a constant suggestion of the "Frere, il faut mourir—mourir il faut" text, what a delicious place would be Bournemouth. But you can't get into any of these places; they are filled, replete, overflowing. A trip to Scarborough is really a farce; they mock at your proffered money at Worthing, and even little two-penny-halfpenny Eastbourne demands enormous prices for its lodgings. You might, perhaps, get taken in at the Anchor Hotel there, but unless you are a proficient in sparring it would seem scarcely advisable to try it. It will take Southsea at least a month to get clear of the smoke of the French and English salutes. The Isle of Wight is not as it used to be (the railway has destroyed its quietude, opened it up to the excursionist, and yet not rendered it lively); Brighton is impossible until after October, and Mr. Tod-Heatley is the only man who has yet been found courageous enough to attempt to live at Littlehampton. So, to use the emphatic words of Mr. George Linley, "Still the cry re-echoes"—Where shall we go?—*The Flaneur in the Morning Star.*

A WEST INDIA MAIL STEAMER ON FIRE.—On Sunday evening the Royal Mail steamship Seine, Captain R. Revett, with the European mails, a full cargo, 2,000,000 dols. *in specie*, and about 160 passengers, left this port for Southampton, all on board anticipating an early arrival home. When about thirty miles off, at 9:30 p.m., just as she was losing sight of land, smoke was seen by one of the officers to be coming up one of the pipes leading into the chain lockers; he at once informed the commander, who, after having examined the place, came to the conclusion that the ship was on fire in the fore cargo hold, which contained some 1,200 packages of indiarubber, tobacco, and cases of cigars, and he at once ordered the men to their fire stations. Such is the superior order and discipline maintained on board these fine ships that, within a few minutes after the alarm was given, the hatches were battened down, holes cut in the deck, and five or six hose playing on the burning cargo. In the meantime the ship's head had been quietly turned towards St. Thomas, and the boats prepared and provisioned in case of need. From 9:30 p.m. on Sunday night till 5 a.m. on Monday morning there was a severe struggle to get the fire under, which, however, once or twice threatened seriously to get the upper hand; indeed, after the ship had returned to this port, about 8:15 a.m., when the company's agent went on board with every available man and pump from the company's ships Solent, Eider, Conway, and Derwent, in port, the smoke and flame burst out once or twice so strongly that it was thought the ship might have to be submerged in order to save her; however, we are happy to be able to state that, after a very severe effort, in which every one concerned worked with a will and a determination seldom seen, the fire was eventually got under, the ship herself having, after all, sustained no injury whatever, so that she will fortunately be able to proceed home with the mails and passengers, as soon as all the damaged cargo has been removed from the forehold, to which place the fire was solely confined. The cause of the fire is yet involved in doubt, supposition however strongly inclines to the belief that it is owing to spontaneous combustion in some cases of macintosh clothing, shipped back from Havannah to Europe, or heated bales of tobacco; the opinion, nevertheless, points most strongly to the former, when judged by their condition, being nearly reduced to a cinder. All the passengers, we believe, join in praising the gallant conduct of Captain R. Revett, the officers and crew of the Seine, during the trying event. The steady coolness and courage with which they went about their suffocating struggle shows that they were in every respect equal to such an emergency; and, from what we have heard has been said by all the passengers, it appears the discipline and order displayed may be considered quite equal to that of any first-class vessel. As an instance of how quiet the whole affair was conducted, we have heard that two of the passengers did not really know anything serious had happened until they awoke and found the ship stopped in St. Thomas's harbour. Captain Guest, of the United States' war steamer Dacotah, and all our own authorities of St. Thomas, likewise the commander of the French mail steamer Caraibe, were most prompt in offering every assistance with men, pumps, or anything else they might be able to supply, which kind offers we have no doubt been thankfully and courteously acknowledged by the Royal Mail Steampacket Company's representative at this place.

Literature.

SIR LASCELLES WRAXALL'S "SCRAPS AND SKETCHES."*

When one, resting from harassing work, or house-bound in bad weather, is very much in want of amusing reading, and is so fortunate as to fall unexpectedly on a book that occupies the attention without straining it, leads to self-forgetfulness, provokes quiet laughter, and leaves pleasant colours from its dissolving views tinging the hours that follow its perusal, surely one ought to speak a good word for it, even if in many things it be open to criticism, and, to put the case strongly, quite undeserving of anything more than the lazy and desultory reading we have given it in the circumstances. Such a book we have found in Sir Lascelles Wraxall's "Scraps" and Sketches"; and we are in very good humour with it and with him; and, although we could perhaps find much fault with both the materials and the literary execution, we are willing to forget things that have repelled us, and a few pieces of provokingly bad writing, since we have gone with enjoyment through new "Scenes" it has opened up to us, and have stayed the hunger of a jaded mind seeking amusement on the oddly miscellaneous but not unpalatable "Scraps" it serves.

Sir Lascelles writes like an educated man who has seen much of the world, has visited almost all civilised countries, has seen life under all aspects, and has had experience of "roughing it" in the bush as well as of sunning himself in the "society" of imperial cities. It is rather difficult to know what such a gentleman has and has not personally seen or known; for his facilities of attaining highly diversified material for his literary performances naturally lead to the appropriation of things that seem facts and incidents of his own life, but are not; and, as we cannot suppose the author to write in his own person in the sketch, "Wanted, a wife," with its absurd but fortunate coincidences, and also find him adapting to his purpose the Californian experiences of the German Gistacker (query, Gistacker), we shall perhaps not be wrong in assuming that others of these very various scenes and sketches are written in an assumed personality. We really are not able to say whether the pieces "gathered together" in these volumes are magazine articles reproduced, or the accumulations of the desk and drawer at last brought to light; but we may describe them as a collection of miscellanies, written, as their allusions show, at different periods, enjoyable and sometimes instructive, but of merely ephemeral character, just such as might be made up out of one of our monthlies of the higher class. It is not easy for a reviewer to do anything with such a collection, beyond expressing a general notion or feeling as to its talent or stupidity, its amusement or its dulness. We shall let it speak for itself; and from almost any extract that we may make a fair conception may be formed of the complexion of the contents in general, and of the range of the abilities of the author. In the sketch "From "Stambul to Pesth," occurs the following account of—

AN EVENING'S AMUSEMENT IN PERA.

" You visit the Besestan; the wife of your bosom invests capital in Brusa silks, which can be bought half-price in London; you find yourself laden with bundles composed of pearl-sewn slippers, yellow bathing papouches, attar of roses, and, perchance, if you have behaved yourself, a fez for yourself as encouragement; you are cheated right and left, of course; but you pay willingly, for are you not to leave Pera next Tuesday? Then, again, you go by night to the artillery barracks at Top Khaneh; you submit yourself to the blows of the Khavasses, who lay about them furiously with their white wands; you take one of the culprits by the ear and whisper the magic words *Zabit Inglis*, and lo! they fall on their knees and howl, *Amaun Bey Zadah!* You forgive them, for you leave Pera in four days now; you mildly threaten the bastinado, but are pacified by the gates being thrown open, and you enter with all the pomp of a Briton, combined with the dignity of a pacha.

" Then you hear that the Sultan is visiting the mosque; you take your place behind various French officers, who scowl at your uniform, and puff smoke in your face savagely from a *bridle-gueule*, regardless that a lady is with you; the said lady stands on tiptoe to see the sight, and of course can see nothing but the oil dripping from the tulip-shaped lamps on her dress. Suddenly you observe a large pacha of your acquaintance, German by birth, Turk by habits and appearance; you shout in your joy and in his native dialect for his assistance; he takes no notice apparently, but soon returns with half a dozen Khavasses and a still bigger pacha: *Place pour une dame, messieurs!*—the Frenchmen scowl still more ferociously, but give way. The lady obtains a chair and a body-guard of Turks, whom she regards curiously and pityingly as some unknown animals, whose brothers she has seen in the Zoological Gardens. You wait an hour, two hours, que sais-je?

* *Scraps and Sketches Gathered Together.* By Sir LASCELLES WRAXALL, Bart., 2 Vols. W. H. Allen and Co.

except that I am horribly thirsty, and the prayers appear fearfully long.

" At length the Padishah comes past; you recognise him by his pictures, but can that seedy-looking individual in the shady cloak and fez be the majestic Sultan, whose ancestors were the terror of the Christian world? But the Sultan has taken boat. 'Long live the Sultan!' and so on. You next wander about the gardens, and admire the Turkish taste for illumination. You see trees formed of coloured lamps, exquisite in design, and looking like a fairy scene in the 'Arabian Nights.' You stand lost in amazement at the extravagant display of fireworks, of designs quite unknown in England, and you think how lucky the Sultan must be in being able to go into the English market to borrow millions, which he expends in smoke; you mentally calculate whether, if you were a reigning prince and could also borrow millions, you would not expend them in establishing schools and popular institutions; then, as a Briton, you consider yourself guilty of impertinence in daring to criticise any act of a reigning prince, and you cry, 'God save the Sultan!' with as much fervour as any benighted Turk then present in the gardens.

" But a sudden sinking warns you that you had better leave the gardens at once, if you wish to obtain any supper, for M. Destuniano, though a very dear man, is without despotic, as it is only fit for a Pera hotel-keeper to be, and locks up his larder at ten o'clock. It is of no use knocking at that door, if you are only five minutes late; the verdict is, 'Serve you right,' and no compassion. You emerge through the iron gates, and find yourselves in a dense throng of persons, whose appearance does not allow them access to the garden. You strive to force your way through the crowd, but in vain; no amount of obtrusions or blows will help you on. A Turk bears the closest resemblance to a donkey of any European race I know. A pleasant variety is here and there occasioned by the passage of a carriage belonging to a great diplomatic card, and surrounded by mounted Khavasses; shrieks are heard at intervals as people are knocked down and trampled under foot; but what does our diplomatist care—is he not the representative of a reigning prince, and, of course, can do no wrong?

" At length, after waiting an hour or so, and having drunk up the establishment of a perambulating lemonade, you light your paper lantern, and make a bold attempt to force the crowd: you succeed in your design, but apparently your memory of locality has been squeezed out of you in the process, and you find yourself eventually, by the fitful light of your lamp, wandering about the *Petit Champ des Morts*. Of course your lamp goes out at the most interesting moment, and you go stumbling over tombs, and barking your shins against gravestones, until a watchman takes compassion on you. Such, or of such nature, are the evening amusements at Pera."

A good sketch of "Imperial Paris," gives an outline of the improvements effected by the Emperor, and, admitting that their primary cause may have been of a political character, points out how important and beneficial are the changes in the sanitary, social, and architectural condition of the city. It takes us back to the Paris of the past, which we are already beginning to forget. We take a passage—

NIGHT IN PARIS—PAST AND PRESENT.

" But the greatest change has taken place in the night of Paris. Formerly, it is true, the streets were not quite unilluminated, but the reverberes could hardly be regarded as lighting, although they produced a remarkable change, and lengthened the daily traffic of the city by six hours. In the reign of Louis XIV. commercial Paris closed its doors at nine in summer and five in winter; but the introduction of the reverberes effected an alteration, more especially as, with the Revolution, they were lighted every evening. Under the Monarchy, the lighting of Paris being farmed out, the good citizens had often to wade home through a sea of mud in the dark, or hire a boy at the corner of the street to light them to their houses. Paris of to-day and Paris of yesterday are as different as light from darkness. The light destroys those places and schemes which depend on darkness for success, and shun any illumination. Light kills like the Delian Apollo destroyed with his golden arrows the dragon Python, the father of the Gorgon and the Hydra. When Boileau writes that the most dangerous and desolate forest was a secure place as compared with Paris, it was no witty exaggeration. In any rich city, where the night is longer than the day, there is an endless succession of crimes, and murderers and robbers find certain shelter. Even at the close of the seventeenth century there were in Paris twelve publicly privileged robbers' dens, known by the name of 'Cours de Miracles,' of which Victor Hugo gives us such an admirable description. Unfortunately, our prosaic age cannot tolerate the romance of robber-life, and the Courts of Miracles have been put down by the strong arm of the law. Still, so long as Paris exists with its startling contrast between unbounded riches and the extremest poverty, it must be a prey to the dangerous classes that war against society. So late as 1836, these rogues regarded the night as their exclusive property. With the twilight, the veriest scum of Paris congregated on the Place de la Concorde. No honest man ventured among them, except under the most pressing necessity, and he might esteem himself fortunate if he escaped with only the loss of his watch and purse. After dusk no one ventured to walk along the Boulevard des Filles du Calvaire, or the Boulevard of the Bastille. Paris ended with the extreme verge of the Marais. On the other side was the town wall, with a prospect across the Rue Basse of woodyards, fields, and nursery-gardens. Further along the Boulevards you come to the remains of Beaumarchais's splendid house and gardens, a half-finished basin in which stood the Column of July, and a plaster model of an elephant, designed for a fountain but never completed, and which eventually became a colony of rats. Round about these a spacious open quadrangle indicated the spot where the Bastille had formerly stood. Not a trace was to be seen of the once terrible building; the moat, a pestiferous swamp, with a green covering of festering weeds and some blocks of stone which peered up from the dank vegetation, were the only visible proofs of the existence of the Bastille. The long walk along the Boulevards ended as it began

—in desolation and uncompleted monuments. At one end the elephant fountain, at the other the Madeleine Church; on all sides there was something to complete or remove. The Seine had to be freed from the old houses which obstructed passage; the quays must be levelled to form a long, straight route from the Pont d'Jena to the Pont d'Austerlitz, from the granaries to the garrison bakery; the river must be hemmed in between lofty insurmountable walls, the public buildings restored from the unclean and tottering condition in which they vegetated; the wretched shops and stalls removed from the immediate vicinity of the palace. But there was much more to be done besides all this: the Louvre to be restored, Paris rebuilt in accordance with a regular plan, the old *Cité* reformed, as Medea renovated Oeson; gardens must be laid out, trees planted, lungs for the city arranged, the miracles of art and science introduced to every-day notice; and hundreds of other equally important matters. Well, reader, everything that seemed impossible has been proved not merely possible, but carried into effect—and that, too, with a rapidity that you can hardly believe it has all happened within your lifetime. New Paris in so far differs from old Rome, that it has been built in a day."

The article that has the most genuine interest as a picture of country, mode of life, and industrial occupation, is that on "Alpine Grass Farms," which are likely ere long to become a thing of the past. We might make pleasant quotations from the "Byways of the Black Forest," and find abundant amusement in "A Week in Constantinople," and refresh our memories of delightful scenes with "A Walk to Wildbad"; but, by way of variety we will take a sketch of

THE PEOPLE ONE SEES AT BADEN.

" Baden-Baden is, in sooth, a pleasant place, which none can leave without regret; some at their losses to Mons. Benazet, others at being compelled to bid adieu to the delightful scenery. A philosopher might here study, with advantage to himself, the mutability of fortune: he may see a 'Milord' arrive with a dashing equipage, and observe him, within a week, modestly retiring from the stage of his late splendour, leaving behind him horses, carriage, and all!

" But of all the gay scenes, none surpasses the Promenade in front of the Conversations Saal, where, on a fine afternoon, the company sit beneath the orange-trees, sipping coffee and listening to the band. To this circumscribed sphere every nation of the civilised world sends its representatives. Here may be seen Americans glowing with all the hues of Parisian fashion, and, like Christian turkeys 'hung in chains,' as retiring and modest as they usually are. What more striking proof can be furnished, than by a conversation which the writer had the fortune to hear between two of these gentlemen and the proprietress of the reading-room. They were engaged in paying their subscription, and in the course of their conversation one of them asked:

" And what countrymen do you suppose us to be?"

" Englishmen, of course," the lady replied.

" I thought so," was the next remark, accompanied by a bland smile of pity at her ignorance. " Let me inform you, my good lady, that when you hear English spoken with remarkable purity, you may lay it down, as an established rule, that the speaker is an American, not an Englishman."

" Poles, who are always disappointed in the arrival of their remittances, which have been unaccountably delayed, and who, in consequence, are ever ready to borrow from the person to whom they impart their anxieties any sum from a franc upwards, to be repaid on the arrival of the said remittances, but as they never do come, the liquidation of the debt is deferred to the Greek Calends; Chevaliers d'Industrie, and of the Legion d'Honneur, who yet have no honour but that typified by the red ribbon attached to their button-holes; Alsatians of a cunning and astute appearance, who realise *Esop's* fable of the bat, which was neither bird nor beast, by being neither French nor German, and speaking a 'Kauderwelsch,' which bears no resemblance to either language: and, indeed, where but at Strasburgh would it be possible to hear such an apostrophe as the following? which we carefully recorded in our note-book on the market-place of that city:

" 'He da! Bourgeois! Voulez-vous des navets? 'sind nit hörig, 'sind nit pelzig (i.e., they are neither woody nor woolly). Prenez ou prenez pas—wenn Sie aber nit nehmen, so kimmt Mäuse le Caporal und giebt mir un sou davantage.'

" Then there are Russians, bearded like the pard, who, by avowing liberal principles, induce their countrymen to give expression to their complaints, and then, on returning to their hotel, transmit to the paternal government of St. Petersburg a full account of all that has been said, with the additional 'haut gout' of their own inventive talent. Now and then, too, may be seen a swarthy and scowling 'Slave,' wrapped in his dingy Bunda, and carrying a bundle of mousetraps, which he offers for sale while cursing the Suabes to whom he offers them. Swarms of artists flock hither from Germany, from Dusseldorf to Munich, and line the passages and stairs of the hotel where any exalted personage takes up his abode with their own productions, in the hope of covering the expense of a 'Bad reise' by the sale of a picture. Next we have a heap of Puseyite parsons, who glow with a mild fervour when speaking of the splendours of a Catholic church, and praise the wondrous effect of a brass band that plays in the Cathedral of Cologne at high mass, while they mildly repine at the crass obstinacy of their parishioners, who cannot be persuaded to regard the matter in the same aesthetic way as themselves. Then the peasants who flock in on Sundays, the women in red petticoats and black bodices; the men in blue cotton coats, flat three-cornered hats, red waistcoats, and high well-greased boots, who expend their 'hoarded Batsen' in cheap jewellery, and gaze with wondrous looks on the tightly-laced Parisian mam'selles. And here let us not neglect to record an anecdote relative to one of these peasants, who, on the railroad being opened from Baden to Oos, had a great desire to travel by it, and so went to inquire the price by the Steh-wagen. On being told six kreutzer, with the love of bargaining so peculiar to this race of beings, he offered four, which was of course refused, and he walked away.

He had not gone far before the whistle was sounded on the train starting, and thinking it was a signal to him that his offer was accepted, he turned round and said :—

“ ‘ Ihr mogt peifen—i kimm nimmi zuruck ’—‘ You may whistle, but I shan’t come back.’ ”

Sir Lascelles is rather severe on “ The Americans at Home ” and hits hard the superficial faults of American “ Young-Ladyism; ” is usefully informing on “ Railway Literature Abroad; ” gives himself with zest to “ The Dinner Question; ” tells effectively stories of surprise, threatening horror, and ending humorously; puts vividly before us the haunts of Parisian penury; and permits us now “ A Night at the Café Anglais, ” and now a “ Brush with Brigands, ” and so on through scenes still shifting, and incidents and adventures such as may befall the man about town, the soldier, and the traveller. We must confess that he is sometimes trifling and provoking, but his aim is to amuse and not to teach; and that he indulges too much in what would, we suppose, be now called *O’Dowdries*, only they are quite original in Sir Lascelles, who, however, has nothing of Mr. O’Dowd’s keener power of observation and deeper practical view.

BRIEF NOTICES.

The Theological Works of the Rev. John Howard Hinton, M.A. In Six Volumes. Vol. V. Lectures. (Houlston and Wright.) This fifth volume of the collected writings of Mr. Hinton consists chiefly of the three sets of lectures delivered and published by him in 1855-7, on “ Acquaintance with God, ” “ On God’s Government of Man, ” and “ On Redemption. ” The first course is not simply practical, as the ordinary use of the phrase, “ Acquaintance with God ” might lead some to suppose, but a full treatment of the character and attributes of the Divine Being:—and it has two lectures which give, better than anything of the kind that we know, the elements of a satisfactory discussion of the theological propositions that “ God is a necessary ‘being,’ and that he is ‘ a social unity.’ ” The lectures on “ Government ” investigate, with the author’s remarkable keenness, the basis and elements of God’s Government, and set forth in strong light its tendency and object, while, with great practical strength, its rule and end are marked and vindicated. The readers of Mr. Hinton’s earlier works will have no difficulty in conceiving the nature of his treatment of “ Redemption”—the subject of his third series of lectures. Justly does the author say that his theology has remained unchanged during the nearly fifty years of his ministerial and literary life: but when he tells us he does not believe in the progress of theology, one must ask whether Mr. Hinton’s views, which in his own early days were pronounced “ rash and heterodox ” by his seniors, were or were not a progress on the prevailing views from which they unquestionably departed? And, whether Mr. Hinton, who himself advanced beyond the current theology of his sect and his time, has reached the final forms of truth, which allow no future moulding, and no further progress? It is because we have a long settled reverence for Mr. Hinton as a religious teacher, and a believing and intense sympathy with the heart and substance of his theology, that we sometimes regret that his attitude towards some of the fruits of labours which are to-day devoted to theology, is not true to what must have been the spirit of his own early efforts in theology, when he indulged an independent and unflinching pursuit of his own way, though it might be accounted “ rash and ‘heterodox.’ ” And, we may add, that if his present views are so entirely and unchangedly those of his youth, which were then considered heterodox, and are not so now, it would seem that the theology of some persons has made a little progress, if Mr. Hinton’s has made none. To return, however, to the lectures on redemption, we may say that they have the characters of thoroughness, of power, and of perfect self-consistency; and fittingly complete the theological system which Mr. Hinton, in his various works, has built up. The rest of this volume consists of a lecture on the Gorham Controversy, one on the Church, and a third on the Influence of Religion in the Families of the Working Classes.

Life with the Esquimaux. By Captain C. F. HALL. Popular Edition. (S. Low, Son, and Co.) When this work first appeared, in two handsome volumes, we reviewed it rather fully, and endeavoured to give our impression of the author’s characteristics as a narrator, and of the amount of importance belonging to his supposed discovery of relics of the expedition of Martin Frobisher. We have nothing further to say on these points; but are bound to add, that, since our review was written, we happen to have been in personal contact with those who know something of the author’s devotion to Arctic research, and of the feeling entertained for him by such of his countrymen as can testify to his intelligence, his enthusiasm, and his bravery: and we are very glad to find solid ground for a readier acceptance of some of the strange stories of “ Life with the Esquimaux ” which the book contains. There can be no doubt about the pleasantness of most of it, or about the peculiar fascination of some passages in which the purely human interest of the author’s experience in Arctic regions predominates. This popular edition will be heartily welcomed, and we

expect it to be widely circulated. It is not the reproduction of the sheets of an unsuccessful earlier edition; but a new, cheap, and elegant reprint, in one volume, having all the excellent wood-cuts of the original, with the additional popular attraction of four plates in colours by Leighton Brothers. The map is placed in a pocket at the end of the volume, an arrangement always to be preferred.

The Wisdom of our Fathers: Selections from the Writings of Thomas Fuller. With a Memoir. (Religious Tract Society.) This is a welcome book; may it go everywhere, and be quietly enjoyed, seriously pondered, and warmly loved, by all its readers. The “ memoir ” is somewhat weakly written; yet has, in brief, all the materials to be expected from it. The selections from Fuller’s works consist chiefly of “ Good ‘Thoughts in Bad Times,’ ” and “ Thoughts in Worse ‘Times,’ ” with the omission only of passages relating to the controversies of the day; of “ The Cause and ‘Cure of a Wounded Conscience, ” given in *extenso*; of some of the finest things in the “ Holy and Profane ‘State, ” and less than a score of pages of miscellaneous extracts from his other works. As the object of this volume is simply religious edification, it does not clash with previous selections from the author; and we cordially commend it, as a delightful and catholic addition to the admirable series in which selections from Leighton and Bacon have preceded it; and wish it may assist to make the wit and wisdom and godliness of Fuller familiarly known in our family circles.

Gladdening Streams; or, the Waters of the Sanctuary (Edinburgh: W. P. Nimmo.) The title and plan of this little book were suggested to the author by the description in Ezekiel of the “ vision of the holy waters. ” A text in which water is used by the sacred writer as a figure or emblem of God’s abundant mercy is selected for each Sabbath of the year, and upon it is founded a reading suitable for the fragments of time of the Lord’s-day. This is followed by an original piece of sacred poetry, either a versified paraphrase of a passage of Scripture, or a hymn suggested by some Bible expression or incident more or less related to the topic of the reading for the day. Each reading is complete in itself; but the author has given a kind of unity to the whole book by so arranging the sequence of subjects, that there shall be a progress through the year, from the first dawns of divine knowledge on towards the fuller visions of God.

Comfort for the Desponding; or, Words to Soothe and Cheer Troubled Hearts. (Edinburgh: W. P. Nimmo.) These “ words ” are “ good words. ” They are in the form of sixteen short addresses to those in trouble, from whatever source the trouble may spring. They are plain and pointed, and with a loving hand they direct the sorrowful to the fountain of all true comfort. Each address is preceded by several appropriate passages of Scripture, and is followed as well as preceded by a hymn adapted to the subject of the address.

The Chastening of Love; or, Words of Consolation for the Christian Mourner. By JOSEPH PARKER, D.D., Manchester. (Edinburgh: W. P. Nimmo.) Dr. Parker has allowed the compiler of this little book to publish, for a benevolent object, these eighteen meditations on different texts of Scripture. As in the “ Comfort for the Desponding, ” noticed above, each meditation is accompanied by appropriate hymns and verses of Scripture. Several of the hymns are very beautiful; we should like specially to point out Dr. Macleod’s “ Across the River, ” and the translation from the “ Salisbury Breviary ” of St. Bernard’s “ Jean Dulcis ‘ Maria, ” a rendering so far superior to that we usually see.

The Cedar Christian, and other Practical Papers. By the Rev. THEODORE L. CUYLER. (Edinburgh: W. P. Nimmo.) “ This is a book for Christian men. It is ‘ publish with a view to promote personal holiness. It ‘ consists of a series of racy papers originally written ‘ for the *New York Independent*. ” These stirring, awakening articles, twenty-four in number, have been widely republished in America, in papers, magazines, and tracts. All are written with vigour, point, and earnestness. The sketch of “ A Model Minister of ‘ Christ ” (R. M. M’Cheyne) is very vivid, but where all are so excellent, there is no need to single out what may seem to us the best papers. The author is a neighbour and intimate friend of Henry Ward Beecher. The profits arising from the sale of this book will be devoted to a religious object.

Spirit of the Old Divines. (Edinburgh: W. P. Nimmo.) It would be a pity indeed if the rich treasures of the old Puritan divines, and the Scottish preachers of renown in the olden times, were stored up only in old books, difficult of access to others than students; for it is true, as the preface to this little book says, that they “ exhibit a fervour and a noble eloquence ‘ which have seldom been attained in later times. ” It is well, therefore, that in such books as the present volume, we should have, gathered to our hand, full many a gem of purest ray serene from the dark unfathomed caves of a distant age. Nine of the Scottish worthies are here laid under contribution, beginning with John Knox, and including Samuel Rutherford and George Gillespie, who were sent as commissioners to the Assembly of Divines held at Westminster, and Thomas Boston, the author of the well-known “ Four-fold State. ” A short biographical sketch of each of these notable men is prefixed to a number of extracts from his works, which are so selected as to show his

chief characteristics. These extracts have generally a force and a piquant flavour that will give quite a relish to the reading of them.

Three Opportunities; or, the Story of Henry Forrester. (London: S. W. Partridge.) This is a story for young men beginning life. It gives earnest warning of those most fatal rocks ahead, on which have been wrecked so many youthful craft, that not long before had left the port, all sails set and streamers flying. The author wishes the Spartan youth to look on the drunken Helot. He shows the fatal career of sottish folly, which begins its hateful course amid smiles and blandishments; hurries on from foolishness to crime; despises every rebuke and entreaty of love; and at last falls helplessly into ruin. A family is brought before us which possesses apparently every element of happiness and good fortune; but we see all marred and spoiled, and the shadow of death envelopes it. Henry Forrester begins life with everything in his favour; his father, the weakest of all weak men, whose idol he is, gratifies his every wish. He associates with fast young men, forms drinking habits, and disgraces himself. Three opportunities of repenting and recovering himself occur. A lady whom he truly loves threatens to break the engagement between them, if he will not, at once and for ever, renounce his degrading habits; a young sister, very dear to him, entreats and warns him on her deathbed; a failure in business causes a removal from the old home and town and bad companions, and offers him another chance in his entering upon a new occupation, amid new surroundings. How he used these opportunities, and whether he finally retrieved his character and position or not, we must leave our readers to find for themselves. There is much of interest in the tale, though the characters are not very distinctly drawn. As a temperance tale, of course, the love of drink is shown as the one evil, the one curse; but we are bound to say the painful events here narrated are unfortunately not improbable. They are too much in keeping with what we all know is going on in the everyday life around us. The tale is likely to be a useful one.

The Crosses of Childhood; or, Alice and her Friends. (London: S. W. Partridge.) A very interesting and improving book for children. From the words, “ He ‘ that taketh not his cross, and followeth after me, is ‘ not worthy of me, ” a good mother talks simply and persuasively to her little child, “ Alice, ” and leads her to see in a trouble which has often caused her tears, a “ cross ” which she must learn to bear. Two other families of children happen to come under this Christian mother’s influence, all of whom are brought to recognise their own crosses and submit themselves to the “ easy ‘ yoke. ” The varying phases of child-nature, with its sunshine and its dark shadows, and the blessed influence of a pious lady ruling in love, are very happily displayed. Children would read the book with avidity, and many mothers might learn from it lessons of wisdom for family rule.

Hannah Twist: a Story about Temper. (London: S. W. Partridge.) An old servant, sitting in a comfortable almshouse, “ bethinks her of days long since gone by, ” and it comes into her head to tell about some of “ them. ” And so, in a very pleasing way, she tells her tale of the chief incidents of her servant life; how her strange freaks of temper were always bringing her into trouble, filling her path with thorns when she went out to service, embittering all her life, and bringing her to the very edge of the scaffold. She rambles artlessly on, revealing all her heart. Her language is pithy and natural, seasoned with a good old maid’s happy humour and thankfulness. To read her history is almost to sit by her fireside and hear her tell it.

How Sam Adams’ Pipe became a Pig. By J. W. KIRTON. (London: S. W. Partridge.) The Author of “ Buy your own Cherries ” has written many good racy homilies on social subjects, and this marvellous metamorphosis of a pipe into a pig will be read with zest like the others. Lovers of the “ weed ” should see how Mr. Wombwell was afraid Sam’s pipe would teach his monkeys bad habits. The pamphlet is nicely got up, with some five or six illustrations, and will win its way.

The above four publications by Mr. S. W. Partridge, like so many others from the same house, are all in the right vein. We hope they may have a very wide circulation.

THE MAGAZINES.

When the various further instalments of the fiction have been run over, and we have once more delighted ourselves with “ Cradock Nowell ” or “ Miss Marjorie ” banks, and have pondered upon “ Gilbert Rugg ” its vital character and fulness of fine things, and have let Mr. Kingsley spirit us back to the days of our fathers, and have come at last to the truthful present-day pictures of “ Wives and Daughters, ” we don’t know that there remains a very great deal that is worthy to be talked about in the magazines of the month.

Macmillan, however, has the distinction of containing Mr. Deane’s deeply-interesting and excellently-written “ Narrative of the Atlantic Telegraph Expedition, ” with fac-similes of charts lithographed on board the Great Eastern, one showing the track of the ship, with the soundings, the daily latitude and longitude, the distance run and the number of miles paid out each day, and another showing the position of the Great Eastern when

trying to recover the end of the cable from August the 3rd to the 11th. As this subject has still a more general interest than any other topic of this dull season, we shall string together the passages which narrate the parting of the cable and the first attempts made with the grapnel.

"Wednesday, August 2nd.—A day never to be forgotten. The wind rose shortly after midnight, increasing to a gale from the S.W. Our grand ship, however, received little, if any, impression from its force. Away went the cable over the paying-out wheel at seven miles an hour, and all on board were in great spirits at the prospect of soon seeing the Atlantic cable at its American terminus. At 5.45 a.m. (ship's time) the ship was stopped, a report having been made by the electricians that the galvanometer indicated a fault, and, as far as they could then form an opinion, not very far astern. They could make signals to and receive them from Valencia; but as there could be no deceiving the instrument, the fault was overboard, and therefore the sooner it was on board the better. Shortly before the engines were stopped, a grating noise was heard in the tank from which the cable was being paid out. Mr. Cyrus Field, whose watch it was, stated that one of the hands called out to the man on duty immediately over the tank, 'There is a piece of wire,' but this intimation does not appear to have been passed off. Subsequently a wire was found in the tank, projecting out of the cable in one of the flakes being then paid out, and evidently that in which the fault was supposed to exist. It was brought by the foreman to Mr. Canning for examination. It was about three inches in length; and when it was broken off, which it was very easily, it appeared to be of ill-tempered steel. Here, then, was a fair reason for arriving at the conclusion that the recent fault may have arisen from accident, and not from design; but there was the singular fact that, whether by accident or whether by design, the 'fault' was discovered overboard during the same watch. Mr. de Santy reported to Mr. Canning that the fault was of such a kind as could not be well passed over, and so the picking-up apparatus was put into requisition again—previously to which, tests were applied to the cable in the tank, and it was pronounced all right.

"Another experiment showed the fault to be overboard about six miles. The chief engineer set his men to work, and, with much more smartness than they showed upon the former fault being found, the cable was passed from the stern and hauled in over the bow of the ship. This was 10.30 a.m. We were then in about 2,000 fathoms soundings. The engine being set going, the rope passed over the drum very slowly, only one mile being hauled in after the expiration of an hour and forty-five minutes. Just at this time the eccentric gear of the engine got adrift, and in addition to this mishap steam failed, owing to a want of a supply of water to the boilers; and so the picking up ceased altogether. Eight bells (12 o'clock) had been made some time, and we had all gone down to lunch. There we were discussing the locality of the fault, and it was a great consolation to find that the electricians agreed that it lay only about six miles overboard. Two miles had already been got in, and so we looked forward to a few more hours' work to get in the rest, make the splice, and again resume paying out. Suddenly Mr. Caning rushed into the saloon, and with an expression on his face which told how deeply he was moved, exclaimed, 'It is all over; the cable has parted!' Mr. Cyrus Field also came down, and with admirable composure and fortitude conveyed to us the sad intelligence. We were all on deck in a moment, and I shall never forget the scene as long as I live. The men who were engaged in the bows of the ship had wandered listlessly aft after the accident, and in their sad countenances you at once saw the effect which the disaster had on their minds. A deep silence prevailed. The ship was drifting away over the course of the cable. The Atlantic was as calm and as placid as a lake, its very stillness adding to the melancholy which pervaded all. Groups stood about in various positions of the vast deck of the great ship, condoling with each other on the great misfortune which had occurred."

"But there is Mr. Canning hurrying along the bow of the ship: he has never for a moment lost his self-possession. He soon returns midships, and is accompanied by Mr. Clifford, his able assistant, and a staff of workmen. A brief consultation is held. He mounts the bridge and confers with Captain Anderson, and soon we learn what they resolve to do—to grapple for the cable! What!—at 2,500 fathoms deep? Such a thing has never been heard of before. Cables have been grappled for in the shallow waters in the Mediterranean and elsewhere at from 400 to 600 fathoms; but at 2,500 fathoms it is simply absurd! The experienced chief, however, had issued his orders, and immediate preparations were made to grapple. Then it was that the functions of the navigator were called into active request; for what use would there be in attempting to hook up the cable unless we knew the line in which it lay? Captain Anderson and Staff Commander Moriarty immediately conferred, and it was determined that the ship should be steamed in an easterly direction, and to windward, and drift down with the grapnel across the track in which the cable was lying.

"Nothing could be more beautiful than the weather or more favourable for carrying out what appeared to all a forlorn hope. However, the grapnel—a sort of anchor weighing about three cwt., with five very strong flukes in it—was soon brought up from the stores, and bent on to the wire rope, of which we had a supply of five miles on board. We steamed away some fourteen miles from the place where the cable parted, and in the smoothest of water. The Terrible, to whom we signalled the disaster, was quite close to us at the time. The grapnel was let go at 3.20 ship's time on its deep-sea-fishing errand. The small engine was set going, and its wheels and drums revolved at a terrific pace as the wire rope went down, buckets of water being constantly thrown on them to keep them cool. Yet hissing clouds of steam arose.

"Down, down went the rope, and one began to realise at every turn of the drum asking for fresh supply, what a grandeur there is in the depth of this mighty ocean. At five p.m. intimation was given that the strain was becoming gradually less; and, in a few minutes more, the grapnel had arrived below in just 2,500 fathoms, having occupied, with the intervals of stopping the machinery, over two hours in its wondrous journey to the caverns of the deep. From five until quite dark the cablemen, as well as the ship's crew, were actively engaged in

getting one of the huge buoys over the port bow with the aid of the shears. When it hung over the side, all had been then done for the day that was deemed necessary; and the Great Eastern, broadside on to the track of the cable, trawled the grapnel over the ground in search of a prize worth, with all its belongings, not less than a million sterling. We had a mournful party in the grand saloon at night; and one by one dropped away from the table to the privacy of his cabin, to reflect on the events of a day ever memorable in the annals of ocean telegraphy.

"Thursday, August 3rd.—Broadside on to the line in which the cable lay, the Great Eastern tugged the grapnel during the night. There were indications now and then, towards break of day, that it had hold of something, and one bite which was given induced the fishermen to haul up and see what had been caught. About quarter before seven (Greenwich time) the pick-up engine was put in motion, and, to aid its feeble efforts, the rope was passed round the capstan close by. It came up kindly at first, and by eight o'clock a.m. 300 fathoms were on board. The dynamometer, which had been registering as high a strain as 70 cwt., suddenly indicated a increase to 75 cwt., and it was clear to every one that the flukes of the grapnel had laid hold of something. Even the most sceptical admitted that, if it was anything, it must be the cable. About eight o'clock one of the wheels of the picking-up gear began to complain; and very shortly afterwards it broke. This disaster threw a very dangerous sort of work on the cable staff in hauling in the rope, which sprung occasionally with such force as to imperil the lives of those who were near it. As it was, two men received rather serious injuries, and were taken to hospital to receive the tender and efficient care of our excellent Dr. Ward. It now became very thick and hazy. The engine worked on, and our spirits rose as each fathom of the rope coiled over the drum. But, alas! all of a sudden, with one bound, the rope, springing into the air with a ringing noise, left the rapidly-revolving drum; and before it could be stopped with the hempen stops which men were preparing to roll round it near the wheel at the bow, it slipped away from them and darted down to the mysterious Atlantic waters again."

Dr. James Hamilton contributes one of those pleasant papers that never lose their interest, on "Erasmus in England,"—of course including almost as much of Colet as of Erasmus himself. Professor D'Arcy Thompson gives us a perfectly-written sketch of "Galway, the 'City of the Tribes';" and we cannot resist a touching and suggestive scene:—

"And now, reader, let me tell you of a sad, but edifying spectacle, that I witnessed some six months ago in this old Catholic city. Early in the last spring, upon a certain day every shop was here closed till past noon, and the whole population was out of doors. A student of the college was that morning to be buried. The deceased had been a youth of excellent abilities, of good promise; of kindly, affectionate, and loveable temperament. His death had been due to a most lamentable accident. His family were widely known and universally respected. The coffin was carried on the shoulders of fellow-students; and on the coffin were laid the student's cap and gown. There was only one conveyance in the funeral procession, and in that were seated the father of the poor boy, and a white-haired, venerable man of God—the Catholic rector of the parish. The father was a Protestant. The funeral service was read by two Protestant clergymen, in a church crammed with a congregation of Catholic poor. The priest stood by the father through the service in the alien church, and stood by him at the grave side, supporting him through his moments of unspeakable agony. Where I was standing in the churchyard, was a group of little ragged children; Catholics, of course. One of them spoke with an inopportune loudness, but was rebuked by a tiny companion, and told to be quiet, and listen to the good clergyman. 'Out of the mouths of babes and sucklings doth God perfect praise.' Whenever, in future, I shall feel my Christianity waning into sectarianism, I shall call to mind that solemn and sublime scene; how the white-haired servant of the Lord stood comforting a poor Christian brother, heedless of doctrinal differences in the presence of an awful sorrow; and how the ragged little Catholic chit preached, all unconsciously, a short sermon to me upon Christian charity and godly reverence, in a Protestant churchyard."

Fraser has papers on "Rifle Shooting," for the devotees of the gun; "On Lessening the Irksomeness of 'Elementary Instruction,'" for parents and teachers; and on "The Priest in the Congregation," for clergymen, containing many judicious and weighty and pithy things, strong common sense and experience and good taste meeting in a stream of free, manly eloquence that sometimes is uncommonly rich and forcible, though not always engaging our sympathy for the view or practice advocated. "Mannahatta" is made up of very varied materials, yet bound together by the associations of locality and history which the name taken as a title supplies. Perhaps our readers will be glad of the little amusement that may be afforded by this Americo-Fraser picture of Mr. Ward Beecher.

Henry Ward Beecher is a separate institution in New York, where it has become proverbial, that, in the beginning God made men, women, and the Beechers. He is preacher, editor, lecturer, stump-orator, humorist, politician, orthodox believer, and heretical minister, all rolled in one. To Mr. Beecher, the dogmatic theology in which he was trained, and for which his church was built, has been always a solemn joke. When sitting under his father's lectures in Lane Seminary, he was only able to remain through the hour by whittling on the benches; and the old doctor had at last to compromise by permitting his son to take with him a stick to whittle during the lecture, in order to save the bench. And when, at a later period, a venerable Council of the Church was examining him previous to his settlement as a minister, he could scarcely believe them in earnest; and being asked if he believed in the 'perseverance of saints,' he replied that he had so believed until he went out West and saw how Christians from the East lived out there. The society in Brooklyn, over which Mr. Beecher has so long presided, was not particularly radical in former years; and when some of the older members

asked him why he had not announced his radical views before his election as their minister, he is said to have declared that it was 'because he didn't know them himself then, and that he was glad that he did not, for they never would have elected him.' That conservator would be a daring innovator who should attempt to dismiss Beecher now. Apart from those who belong to his church, expeditions to hear him are made from the remotest places, to an extent limited only by the dimensions of Plymouth Church. The first time that I ever heard Beecher, I inquired the direction at the Brooklyn ferry, and was told to 'cross the ferry and follow the crowd.' Sure enough I found that my question was as unnecessary as to inquire the course of the Hudson: the crowd went in one stream to Plymouth Church. I narrowly watched the people who composed it, in order to see how many of them were likely to have any religious purpose in going, and these, I confess, seemed to me few. One youth excited the mirth of the company by asking if 'any one could tell him at what time the certain rose at Beecher's,' and nearly all had the air and feeling of being on a picnic. But those who were thus drawn to hear Beecher were certainly not rough or illiterate people. There is a story that Mr. Beecher, on one occasion, entered at a mock-auction, and was at once recognised by the 'Peter Funk,' who cried out, 'Why the devil don't you bid, Mr. Beecher?' Upon this Mr. Beecher disappeared, but persuaded a friend to go and ask the rascal how he came to know Mr. Beecher. 'Know Beecher,' exclaimed Funk, 'why I've owned a pew in his church five years.' But I was persuaded, at my first visit to Plymouth Church, that the Funk's of that audience were few, and that they were not likely to hold pews there. In fact I was pleasantly disappointed in many ways: the audience was more refined, the animation of the service more genuine, and the preacher a more simple man and a truer orator, than I had expected. At a certain moment the church became, by the connection of seat with seat, enabling those who were standing in the aisles to be seated, one vast amphitheatre of compact people. There was no choir, but, led by a fine organ, the entire congregation, to each of whom was given a book with words and music, sang, from time to time, certain modern hymns to the old New England psalm-tunes. Never have I before or since heard congregational singing so harmonious and so impressive. The prayer which was then uttered was, I thought, constrained, and the tone of the Scripture reading seemed to me that of an effort to put into sentences, by the main force of emphasis, secondary meanings. The sermon, however, was very satisfactory. It was easy to see the secret of Beecher's success: he is always interesting. His illustrations embodied facts of importance; and he called quaint and valuable passages from old divines—as Fuller, Taylor, South, Leighton—which indicated a good reader of books. Now and then there was a non-natural use of some orthodox phrase, and now and then the dwelling too long upon a conceit which for the moment seemed to the speaker a discovery; but as a whole the discourse was the product of a large heart, a vigorous and well-informed, though not clear intellect, a rich and fairly chastened imagination, and a deep vein of humour, upon which he drew artfully, and to which the audience easily responded with smiles and tears."

Blackwood gives us the first instalment of "Memoirs of the Confederate War for Independence," by Heros von Borcke, Chief of Staff to General Stuart; and we must allow that it is a well-told and profoundly-interesting commencement, although all the sympathies of the writer are utterly foreign to ourselves. Mr. von Borcke is just simply a military adventurer, who has been lucky—and unlucky. He was formerly of the Prussian Brandenburg Dragoons, went out to America in an English vessel constructed to run the blockade, got safely into Charleston "under the protecting hand of Providence," met with great difficulties in securing a position in the Confederate army, but eventually got placed with General Stuart, introduced to Jefferson Davis, and, for his "gallantry" and "bravery," duly reported by himself in the language of official documents, obtained promotion and the acknowledgments of the President. The Editor of Blackwood himself adds a note as follows:—"We have seen Colonel von Borcke, and are not surprised that President Davis should congratulate him 'self on the addition of such a sabreur to his army.' The simple truth, however, as we read things, is, that this gentleman was a mere *mercenary*, until, as was quite natural, "relations of a most friendly and intimate character" to General Stuart and others settled him down into thorough and enthusiastic devotion to the Confederate cause, who now looks back on the struggle of the South as "glorious," and derives from his own part in it "the greatest satisfaction of his life." We believe that we shall have gratefully to admit that this gentleman gives us the hitherto least-known side of military events the interest of which is not at all abated by (what he considers to be) "the unhappy issue of the American War"; and we found this expectation on the account here given of the Battle of Seven Pines, and of the Pamunkey Expedition. It has been altogether pleasant to us to read the article, "Switzerland in Summer and Autumn," by a writer who spent the months from July to November in last year among the Alps; for we heartily assent to Sir John Forbes's remark that "we can no more have too much of Switzerland than of Dante or Shakespeare." The writing is bright, with a little effort at smartness; but the information of the writer is adequate to the due support of his descriptions: and he shows thoughtful practical sense in his moralising on "going down precipices." The death of Professor Aytoun in the course of the last month has been a great loss to Blackwood, and is suitably noticed in a regretful biographical sketch. If we do not estimate Mr. Aytoun's place in literature as so high and eminent as it is held to be by the writer of this rather unliterary but right-hearted sketch, we can ourselves speak from personal knowledge, and with warm regard, of "his bright and

"genial temperament and equable temper," and of the delightfulness of his companionship, not only amongst friends, but wherever a good understanding had been set up with those amongst whom, as traveller or visitor, he happened to be thrown. The writer of this tribute to Mr. Aytoun states that he was "a sincere and humble Christian," that "at no time in his most joyous moments of jocularity, did anything fall from his lips or pen that was irreverent, or in any way at variance with religious views, and that his last moments were soothed by partaking of the Holy Communion." The opportunity is also taken of making known the fact that it was an erroneous supposition in many quarters that Mr. Aytoun was the editor of *Blackwood*; and of adding, that the proprietors have never, during the whole existence of their magazine, devolved editorial powers or responsibilities upon others. The article on "Our Political Prospects" is another amusing attempt to extract comfort for the Conservatives from the results of the recent elections; and so well acquainted with Liberals is its rather dull and prosy writer, that he can say—not only that "Lord Palmerston is not himself a Radical"—but that "there are among the new members, many who, to our knowledge, would refuse to follow him beyond a certain limit in the direction of Radicalism." We shall be content and glad that the Conservatives should believe with this writer, that, though "it may take time to place in office an Administration avowedly Conservative"—a possibility that at last "looms on the horizon" of Conservative anticipation—yet "there is the best evidence to show that Conservatism, as a principle of Government, is in the ascendant."

The *Christian Spectator* has a strong and interesting number. We begin with its last article, and recommend it to consideration—"The New Parliament and its Work": and we couple with it, not with entire approval, but with entire agreement with its main drift, the review of part of Mr. Mill's last work, relative to Mr. Mansel's application of the Philosophy of the Conditioned. The review of "Henry Holbeach" (of which work we are hoping to speak for ourselves) is devoted rather to a speculative analysis of the intellect and character of the author, than to a report or estimate of the book itself. There is, we think, considerable injustice done to the initial portion of Dr. Candlish's recent work on "The Fatherhood of God," in starting a review with the question, "Have we not all one father?" and affirming that Dr. Candlish, "before one of the most religious and learned audiences of the cultivated capital of Scotland, has answered it in the negative": but the article is an able one, and has largely our sympathy.

Good Words, maintaining its high general excellence, is specially attractive this month by two articles; one, a biographical sketch of the late Mr. Isaac Taylor, (with portrait) from the pen of Dr. Blaikie; and the other "Three Weeks among the Churches of France," by the Dean of Canterbury. Dr. M'Leod's Eastern Tour is most admirably continued, and richly illustrated.

Christian Work has articles that should be read in all our families on "George Muller's Orphan Homes"; on "Ansgar, the Apostle of the North," translated from the German; and, as a variety amongst papers on social questions, one by Miss Isa Craig on "Marriages and Means." It has much valuable fact in the "Letters" of the Month.

The *Sunday Magazine* shall [one more have our word of grateful and applauding mention; and this time, for Mr. George Macdonald's simple, thoughtful, truthful poem on "The Mother of Jesus," for the pathetic and powerful pleading with "A Son of Pious Parents," and for the delightful "Summer Sunday on the Righi," in addition to its continued contributions and other excellent occasional pieces.

The *Leisure Hour* has, most appropriately, a fair proportion of its contents devoted to Birmingham, where the British Association is about to assemble, and where there is now open an exhibition of the productions of working men; which, we gather from various sources, is likely to produce an impression that our working men are hardly yet to be left alone to the organisation and conduct of an exhibition, and that many of them show great want of intellectual guidance and art-education in the use, or rather misuse and destruction, of the time they devote to creative production. Let us emphatically command "Russ Pictures" as one of the features of the current number of this ever-improving periodical.

The *Sunday at Home* admirably states that which we conceive to be one of its most important objects in a remark to correspondents, that it seeks "to obtain an mission among the families of those millions of our population who are living in a state of estrangement from all religious ordinances," and that, therefore, it keeps in view, not only the edification of Christians, but the provision of "reading of such a character as is calculated to lay hold upon the minds of the masses when the Sabbath disengages them from secular pursuits." To this end it is adapted far more than any other magazine in existence.

Our Own Fireside has again the charm of some sweet music; and its "Pleasant Readings" are such as to be charming to "our sons and daughters": but we select for more especial mention this month Mr. Bullock's (the Editor) own paper on "Missionary Enterprise in

"New Zealand," and its fitting rebuke of such rhodomontade as is quoted from Mr. D'Arcy Thompson.

Hardwick's Science Gossip should become very popular amongst the lovers of nature and the students of the natural sciences. We always find in it something new and interesting that may be verified in the garden or the field, or that may guide us to the stream or to the wood, or that may induce us to spend a half-hour over the microscope.

The Christian Witness has throughout the year advanced in character and in interest, and has thereby asserted for itself a claim, which none can fairly challenge, not only to be regarded as the "Congregational Magazine," but as one of the most thoughtful of the religious periodicals for the people. It is now really creditable to the Congregational denomination.

BOOKS RECEIVED.

Colenso on the Pentateuch, Part V.; *Longmans*. The Trilogy of *Oechylus*; *Bell and Daldy*. Rationalism and Revelation; *Longman*. Diarrhoea and Cholera; *Trubner*. Tales for the Marines, 2 Vols.; *Sampson Low*, and Co. *Henri de Rohan*; *Bell and Daldy*. Scraps and Sketches, 2 Vols.; *W. H. Allen and Co.* Wayside Warbles; *Sampson Low*. The Students' English Dictionary; *Blackie*. Lost Friends Found Again; *Hamilton and Co.* Childhood in India; Share and Share Alike; *Jackson, Walford, and Co.* Love: Selections from the Best Poets; *Pitman*. Poems, by Henry Dornan; *Simpkin*. The Hebrew Scriptures, Vol. II.; *Whitfield*. A Reasonable Faith; *Longman*. Uncle Sam's Visit; *Pitman*. Philosophy of Religion; *Trubner*. Songs and Poems, by James Netherby; *Ward, Lock, and Tyler*. Sabbath Storing: Prize Essays; *Partridge*. Charnock's Works: Vol. IV.; *Nichol*. Hardy on the First Epistle of John; *J. Nichol*. The Collected Writings of Edward Irving, Vol. I.; *Strahan*. Theological Works of J. H. Hinton, Vol. VI.; *Houlston and Wright*. Resolution; or the Depth of Woman's Love; *Simpkin*. Bacon's Map of London. The Glories of Jesus or the Glories of Mary; *Nisbet*. Eskell's Pure Dentistry. Search for a Publisher; *Bennett*. Odds and Ends, No. 7; *Edmonston and Douglas*. Rhymed Reason, by a Radical; *T. Murby*. Egypt; extract from Lady's Autobiography; *Tweedie*. Webster's Dictionary, Part VIII.; *Bell and Daldy*. Song of Songs, or Biblical Study; *Partridge*.

LITERARY EXTRACTS.

AN ENCOUNTER BETWEEN COBDEN AND SIR CHARLES NAPIER.—The proceedings of the Peace Conference at Edinburgh consisted of two morning and one evening meetings of the society, sitting as a society (to which, however, the general public were also admitted), and a public meeting, supposed to be entirely composed of persons who indicated by their presence neither that they agreed with nor differed from the principles of the society. At that meeting an amusing and stirring incident occurred, of which the writer had also the good fortune to be a spectator. He had accompanied to the platform an aged relative—one of the Edinburgh committee for the reception of the delegates—and sat in one of the back seats immediately behind the chairman, Mr. Duncan McLaren, at that time chief magistrate of the city. He saw, to his surprise, that the seat of honour immediately on the left of the chair was reserved for a gentleman, whose face he did not recognise as belonging to any one who had appeared at all at any of the previous meetings of the conference. This gentleman pushed his way in a somewhat rough and unceremonious manner to his place, and his arrival created no little stir amongst the occupants of the platform, who were composed in almost equal proportions of Peace Society delegates from various parts, and of persons of all degrees of local importance. It was evident, however, by the courteous attentions paid to this gentleman, ere the opening of the meeting, by the chairman and others, that he was "somebody." His appearance, however, belied the idea of his importance which was produced by the attentions paid him. Neither laundress, pugnacious, nor tailor, seemed to any large extent to have been taken into consultation as to the preparation of his outer man. Nor did the few words that fell from his lips in answer to the courtesies and greetings which he received, indicate that either his instructors in his early life, or himself at his later periods, had bestowed much attention upon the graces, or even the proprieties of his diction. The then spectator, and present narrator, was mystified. And this mystification lasted some time—lasted through the chairman's opening speech; through the reading by Mr. Richard, the Secretary of the Society, of the list of the resolutions passed at the Conference; through an eloquent address by Elihu Burritt, and through another, overflowing with the richest humour, by the late esteemed Rev. John Burnet of Camberwell, one of the great representative Nonconformist leaders of our century. Then rose Mr. Cobden. He had not spoken long before the mystery was resolved. "I am glad," said he, "on this occasion, that we have a gallant gentleman with us—if he will allow me, I will call him my gallant friend, for we have walked into the same lobby generally, if not always, when we were in the House of Commons together—we have a gallant officer here, who, if ever you have to fight instead of arbitrating, will do your business as well as anybody you can find. This gallant gentleman—this gallant admiral—has come from London, warm from the City of London Tavern, bringing with him a spirit impatient for some decisive proceedings in this troubled Eastern question." All at once it flashed upon the narrator's memory that, a week or two before, Sir Charles Napier had an-

nounced his intention, at a London Tavern meeting, of "bearding the Peace Society in its den," or some such phrase, which in the lapse of years has escaped our memory. This had been generally put down as a flourish of trumpets. But no! here was the hero of Acre presented to our gaze, and—what was even better for juvenile hot blood, the prospect of a set-to between "Old Charley" and the great Peace heroes. "What a pity," thought we, "that Cobden speaks before him." But when we heard Mr. Bright reply to the Admiral, our regret vanished. The audience received all three with equal good humour, and with an equal share of plaudits—a circumstance not so much, perhaps, to be attributed to any vacillation or fickleness of the *populair's* *aura*, as to a just and fair determination to give equal justice. Cobden's speech was diversified by an occasional gruffly given interruption from the admiral, most of which, however, were inaudible.—*McGilchrist's Life of Cobden*.

A NEW ENGLAND PURITAN.—"Here comes Mrs. Prouty. Her umbrella's always up. She's never caught in a shower." "What do you mean?" "Why, don't she always make you feel as if you were out in the rain, and she standing under cover chuckling? She does me. Her work is always dreadfully sure to be done up, whether its cheese or salvation. She isn't as other women are. There's never anything left over on a Saturday night with her. Don't you see how her mouth's primed up? That's as much as to say, 'The washing, and mending, and churning, and cleaning, and baking are all through with up to the minute,' and her soul seen to besides. Mrs. Prouty! where's Eliza? we are going down the Brook-road presently, for a little walk." "Eliza stayed in. She's preparing herself for her Sunday-school class," replied Mrs. Prouty, precisely, and with a tone of subdued self-gratification. Her daughter, also, was not as other people's daughters were. "Wasn't that Christian of me to give her such a chance? see how much good it has done her," whispered Joanna to Bunnie, as Mr. Prouty passed them and went in. "We're such terrible creatures, you know, talking and laughing over our luncheons, and going to walk. And it's such a satisfaction to her to see it. I don't know what some saints would do if there wasn't a world round them lying in wickedness." "Hush, she's at the window!" Mrs. Prouty had entered the deaconesses' sitting-room, and taken a position whence she could converse directly with that body, and, if occasion offered send a few words also, over her shoulder at the group upon the porch. In a minute or two the side fire began. "Yes, it was a very feeling discourse, and I hope we shall see some fruits of it. But it seems pretty hard to make any impression on our young folks, somehow. It's in at one ear and out at the other with most of 'em." "Might as well be so, perhaps, as in at the ear and out at the mouth," commented Joanna in an undertone. "I'm afraid there's some mischievous influence that undoes it all," continued Mrs. Prouty, with a sigh. "I know there is, but it isn't the sort you mean. Come, girls, let's go and have our walk. I shall say something out loud presently, if we stay here. I can't bear," continued Joanna, as the little party prepared to move at her suggestion, "to be put into a dark closet, and have somebody continually coming to look in, and ask me if I'm sorry yet. I always feel like saying, as I did to my mother once, when I was a little girl, 'when I sorry I let 'oo know.'" "But then," said one of the group, timidly, "I don't think we ought to make fun of such things." "Nor I either, Abbey," answered Joanna, quickly, and with a changed manner. "I don't make fun of the things: it's only the way people behave about them. It isn't real; it isn't natural. When folks really do give their hearts, whether it's to God or a fellow-creature, it isn't a thing, I think, that they can run round telling about. There's only one concerned to know anything about it."—*The Gayworthys; a Tale of Threads and Thorns*.

A PROTEST AGAINST SENTIMENTAL RELIGION.—"Wherever," says Rebecca, "there are Christians there should be Christian love and sympathy, shouldn't there? It's nonsense to talk in the potential mood, the present indicative contradicts it flatly; at least among the Hilbury Christians. Take Mrs. Prouty. That woman aggravates me so with her perfections: why, the rest of the world you'd think was only made to be an offset to her righteousness. She's so faithful among the faithless, and always in such a small way. She darns her stockings—Wednesday nights—on the right side; and it isn't evangelical to darn them on the wrong; and not to get the clothes dried on the Monday, when her wash is over, is nothing less than Antichrist. It's mint, anise, and cummin—gnats and needles' eyes. There isn't any room for Christian sympathy. And then look at Mrs. Fairbrother, with her winning ways and beautiful submission to her troubles and 'chastening.' Other people are chastened, too, I suppose. But she believes Providence keeps a special rod in pickle for her, and doesn't do much else of importance but discipline and pity her. I'm tired of going about among such people."—*Ibid.*

"What creatures those Irish are, to be sure!" said the landlord, as he knocked a feather of white ash from the tip of his cheroot; "it would be a dull world without them. In India, a single Irishman at a station is enough to banish blue devils. The presence of an Irishman anywhere keeps away low spirits, just as a cat in a house keeps away rats and mice. Every station should wear an Irishman, as an amulet against despondency." "I have lived a good deal both in Ireland and the Highlands," said Pen, "and the intellectual differences between the two races have often struck me as not a little curious. They are of

the same stock originally, antiquarians say; and yet Ireland is a land of Goshen overflowing with the milk and honey of humour, whereas in every quality of humour the Highlands are as dry as the Sahara. Jokes don't usually come farther north than the Grampians. One or two are occasionally to be found in Ross-shire, over there; but they are far from common, and their appearance is chronicled in the local prints just as the appearance of the capercailzie is chronicled. No joke has yet been found strong-winged enough to cross the Kyles. That's odd, is it not?" "But have not the Highlanders wit?" "Oh, yes, plenty of it, but rather of the strenuous than of the playful kind; their wit is born for the most part of anger or contempt. 'There she goes,' sneered the Englishman as Duncan marched past in his tartans at a fair. 'There she lies,' retorted Duncan, as he knocked the scouter over at a blow. 'Coming from hell, Lauchlan,' quoth the shepherd, proceeding on a Sacrament Sunday to the Free Church, and meeting his friend coming from the church of the Establishment. 'Better than going to it, Kory,' retorted Lauchlan, as he passed on. Of that kind of rapid and sufficient resort, of the power of returning a blow swiftly and with interest, the Highlander is not in the least deficient. But he differs from the Irishman in this—that he has no eye for the pleasantly droll kind of things; he has no fun in him, no sense of the genially comic. He laughs, but there is generally a touch of scorn on his laughter, and it is almost always directed towards a man or a thing. The Irishman's humorous sense puts a stitch in the torn coat, ekes the scanty purse, boils the peas with which he is doomed to limp graveward. The bested Highlander can draw no amelioration of condition from such a source. The two races dine often scantily enough, but it is only the Irishman that can sweeten his potatoes with point. 'They talk of hardships,' said the poor Irish soldier as he lay down to sleep on the deck of the transport—'They talk of hardships; but bedad this is the hardest ship I ever was in in my life.' No Highlander would have said that, and I believe that the joke made the hard plank all the softer to the joker." "And how do you account for this difference?" "I can't account for it. The two races springing from the same stock, I rather think it is unaccountable unless, indeed, it be traceable to climatic influences,—the soft, green, rainy Erin producing rasant and ebullient natures; the bare, flinty Highlands, hard and austere ones. There is one quality, however, in which your Highlander can beat the world, with the exception, perhaps, of the North American Indian." "What quality is that?" "The quality of never exhibiting astonishment. The Highlander would as soon think of turning his back on his foe as of expressing astonishment at anything. Take a Highland lad from the wilds of Skye or Harris and drop him in Cheapside, and he will retain the most perfect equanimity. He will have no word of marvel for the crowds and the vehicles: the Thames Tunnel will not move him; he will look on St. Paul's without flinching. The boy may have only ridden in a peat cart, but he takes a railway, the fields, hedges, bridges, and villages spinning past, the howling gloom of the tunnels, the speed that carries him in an hour over a greater extent of country than he ever beheld in his life even from his highest hill-top, as the merest matter of course, and unworthy of special remark." "But the boy will be astonished all the same?" "Of course he is. The very hair of his soul is standing on an end with wonder and terror, but he will make no sign; he is too proud. Will he allow the Sassenach to triumph over him? If he did he would not be his father's son. He will not admit that earth holds anything which he has not measured and weighed, and with which he is not perfectly familiar. When Chingachgook groans at the stake in the hearing of his tormentors, the Highlander will express surprise."—*Alexander Smith's "Summer in Skye."*

LITERATURE, SCIENCE, AND ART.

The University of Vienna has conferred honorary degrees on three eminent Englishmen—Sir C. Lyell, Sir R. Murchison, and John Stuart Mill.

Mr. J. A. St. John is preparing, for early publication, a new Life of Sir Walter Raleigh, based, it is said, on materials not hitherto used by Raleigh's biographers.—*Ibid.*

MESSRS. LITTLE, BROWN, and Co. have nearly ready the "Life and Speeches of Andrew Johnson." It is edited by Frank Moore, the compiler of the "Rebellion Record," and the biographer of preceding Presidents, and is published with the sanction and consent of the President.

THE EDINBURGH CHAIR OF RHETORIC.—We have authority for contradicting a statement which has been made that Professor Nichol, of Glasgow University, was a candidate for the vacant chair of Rhetoric in the University of Edinburgh. Professor Nichol, who is at present on a tour in America, never, we believe, intended to offer himself for the vacancy.—*Scotsman.*

Mr. E. S. Dallas has a work in the press called "The Gay Science: Essays towards a Science of Criticism." Many years ago—as critical and poetical readers know,—Mr. Dallas published "Poetics," a work containing new and striking ideas. It is understood that "The Gay Science" is a development of the principles then first proposed to the public.—*Athenaeum.*

The last literary gossip is, that M. Thiers has just sold his "History of Florence" to his publisher for 20,000/. M. Ernest Renan has completed his "Vie de Saint Paul," which we may earnestly trust will work less mischief than his "Vie de Jésus."

M. Renan breakfasts (in English read lunches) once a week at the well-known Restaurateur Maguy, with a somewhat mixed company of his friends, M. Edmond About, Messieurs de Gorcourt, &c. The other day their host, while relating his late voyage to the East, remarked that he had been unable to land at Patmos, in consequence of a frightful hurricane. "Well," exclaimed Barbey d'Aurevilly, "he could not land at Patmos! No wonder; it was the storm of the Apocalypse and Saint John himself l'd repouse."—*Paris Correspondent of the Star.*

The "Curiosities of Journalism," "Anecdotes of the Press," or any of those probable gatherings of facts and anecdotes concerning newspaper statistics and accidents, which in this compiling and British Museum age may at any moment be expected, should glean for their readers full particulars of *The Atlantic Telegraph*, issued weekly on board the *Great Eastern* during her recent expedition. The paper, it appears, was printed by means of lithography; the editor was Mr. O'Neil, A.R.A.; and the illustrator, Mr. R. Dudley. The *Telegraph* is not very unlike the *Autographic Mirror*, the text and illustrations having a striking similarity to some of the pages of that interesting publication. Printed on fine paper, and with illustrations that, for raciness and vigour, may vie with the most successful of our pictorial periodicals, this record of the main incidents of the voyage possesses much to interest and amuse. The frontispiece consists of portraits of the principal people employed in the expedition. The *Atlantic Telegraph* flag, with its combination of stars and Union Jack, floats in the background, the *Great Eastern* and her guard of honour are in the front, and the whole is enclosed in a neat framework of cable, with sectional cuttings at its four corners. Perhaps the most humorous of Mr. Dudley's sketches is that representing Mr. Cyrus Field taking his turn of duty as watchman in the tank. Years ago, sailors from the expeditions fitted out for the exploration of the North Pole, brought back with them copies of the *Arctic News* and the *Polar Gazette*; but these curiosities of journalism are now only to be met with in the libraries of ardent collectors. In one instance, the numbers were reprinted in London; and, at the present moment, we believe, there is some talk of reissuing here the lithographic journal published on board the *Great Eastern*.—*London Review.*

THE TARIFF OF THE ATLANTIC TELEGRAPH.—Mr. C. F. Varley, electrician of the Electric and International Telegraph Company, writes to the *Star*:—"In your calculation of the profits of an Atlantic cable, you have started with the idea of charging only 5s. per word. A telegraph to be of use must be expeditious and accurate. It will, therefore, be necessary to limit the messages to be transmitted through the cable to such an extent that the number received during the twenty-four hours shall not exceed the carrying powers of the cable during that period of time. Should the number of messages received during the twenty-four hours exceed the transmitting powers of the cable, the second day would begin with a portion of the messages left over from the first day, and in the course of a short time this daily accumulation would amount to so much that letters by mail would reach their destination sooner than messages by telegraph, as, by law, all messages must be sent in the order in which they are received. There is only one legitimate way that I can see of limiting the messages that will pour in from every part of Europe, Asia, and Africa, to be transmitted to the whole of the North American Continent, and vice versa, and that is, to make the price such that it shall limit the messages sufficiently to keep them within the carrying power of the cable. From an experience of over eighteen years, dating from the very commencement of the telegraph as a public institution, and from the experience gained by means of the submarine cables connecting Alexandria and Malta with Europe, I feel perfectly convinced that even a sum of 20s. per word will not limit the traffic sufficiently to keep the line between America and Europe free."

A MOCK CLERGYMAN.—The *Birmingham Post* tells the following curious story:—"Some little consternation has been excited throughout Worcester by the sudden flight of a person who has been officiating as a clergyman at one of the city churches. It seems that one of the resident beneficed clergymen, who shall for the present be nameless, wishing for a holiday, took steps to obtain a 'deputy' to officiate in his absence. Those steps led to an application from a person of gentlemanly, if not extremely clerical, exterior, who produced what purported to be a certificate of ordination. All things being apparently satisfactory, an arrangement was immediately entered into, and the unknown was installed as the officiator, vice his reverence on leave. The fascinating manners of the gentleman soon gained for him the good opinion of his flock, for, although some thought 'he didn't look much like a parson,' they were ready to admit that 'he preached very good sermons.' Time rolled on, and other duties came upon him. Children were to be christened, dead to be buried, and living to be married. With the greatest nonchalance he performed the whole of these services, and some dozen couples were 'made happy,' on hearing his declaration, 'Whom God hath joined together let no man put asunder.' But the wicked farce was not to be played much longer. A suspicion arose. The unknown made an unceremonious and unexpected disappearance, and a hot pursuit is now going on by two detectives, headed by the duped clergyman. Since the exit of the would-be clergyman, several rumours have been circulated. Some—and those the most charitable—say he was an emissary of Father Ignatius, and has distributed some strange books and has enunciated equally strange doctrines to the young of the congregation. Others—less favourably inclined—say he rejoices in a ticket-of-leave, and that it was while he was in his country's service, in a felon's suit, that he made those 'numerous acquaintances in Australia,' to whom he referred his patron. The result of the matter remains to be seen. Since writing the above, we learn that the delinquent succeeded in victimising a jeweller to the extent of a gold watch and chain; his landlady is in his account; and he has imposed upon the clergyman by whom he was engaged to the extent of 6l. 10s., and some clothes. His identity is also pretty certain, his history well known, and his chances of escape very small. Any how, some rather startling disclosures may be looked for in a few days."

Gleanings.

John Billings says—"Their air 2 things in this world for which we air never fully prepared and those air twins."

A CHEAP TREAT.—A hard shell preacher, in discoursing about Daniel in the lion's den, said—"And there he sat all night long, looking at the show for nothing, and it didn't cost him a cent."

The governor of a county prison, when asked how many he could hang on his new drop, replied, "Why sir, we can hang six; but can hang four comfortably."

KEEN AND SIGNIFICANT.—When the editor of the *Bulletin* said, "We are under conviction that," &c., the editor of the *Sunday Mercury* retorted, "This is not the first time that the editor of the *Bulletin* has been under conviction."

A PROMPT REPLY.—A little boy some six years old, was using his slate and pencil on the Sabbath, when his father, who was a clergyman, entered and said, "My son, I prefer that you should not use your slate on the Lord's-day." "I'm making meeting-houses, father," was the prompt reply.

A negro at Boston had a severe attack of rheumatism, which finally settled in his foot. He bathed it and rubbed it but to no purpose. Finally, tearing the bandage off, he stuck it out with a savage grin, and, shaking his fist at it, exclaimed, "Ache away, dear old feller, I shan't do nothing more for ye, dis

child," tapping his breast, "can stand it as long as you can, so ache away."

The following advertisement appears in the *Eberfeld Gazette*:—"To day, about one o'clock in the afternoon, my dear wife Catherine, born Elberding, was happily confined of two girls and a boy. Barely ten months ago she had twins, making five children in one year.—Eberfeld, August 11, 1865."

CONDITIONAL FORGIVENESS.—A negro, about dying, was told by his minister that he must forgive a certain darkey against whom he seemed to entertain very bitter feelings. "Yes, sah," he replied, "If I die, I forgive that nigg ; but if I gets well, dat nigg must take care."

It is customary for some churches in America for the men to be placed on the one side, and the women on the other. A clergyman, in the midst of his sermon, found himself interrupted by the talking of some of his congregation, of which he was obliged to take notice. A woman immediately rose, and wishing to clear her own sex from the aspersion, said:—"Observe, at least, your reverence, it is not on our side." "So much the better, good woman, so much the better," said the clergyman, "it will be the sooner over."

The following is from a letter of the American correspondent of the *Times*:—"The great anxiety of the negro to imitate the white man has set the quack medicine vendors at work, and accordingly a compound has been invented to turn black men white. Our newspapers are filled with the following advertisement:—

"All negroes Notice.—You can Become White.—Levere's recent discovery will remove the pigmentary deposits from the skin, changing the darkest complexion to a bright olive in the course of three to ten weeks. This compound is free from all poisonous and irritating qualities, and although its effects are rapid, yet it is perfectly harmless to the skin."

AN UNROMANTIC COURTSHIP.—Several years ago a young married man left Kilmarnock with his wife and family, and settled in America. He prospered in his new home up till a recent period, when his wife was taken ill and died. His family being much increased, he saw he could not get on well without a wife. But he had neither time nor inclination for a regular courtship. So he wrote a letter to one of his youthful comrades here, asking whether any of the lasses who used to be in the "squad" were yet unmarried. A reply to this query was duly forwarded, which informed him that one whom he had known of old was still a servant-maid at the same house—a situation which she had kept for some fifteen years. The next mail brought a letter to this deserving woman, who must long ago have given up all hope of marriage, if old maids have no such expectations. In the letter was an offer of marriage off hand, which he begged of her to accept, and that so warmly that refusal was found to be impossible. She accordingly gave up her place, and has just, as a matter of fact, sailed to meet her destined husband.—*Ayrshire Express*.

YANKEE 'CUTENESS.—The correspondent of the *Telegraph* says:—"This same gentleman related to me the following sample of country 'cuteness' 'down our way,' as he termed it:—"The ile fever was at its height, and lots o' smart people was pokin' about for ile, 'specially two Yankee cusses as was always a hangin' about my friend's location. Wall, sir, all on a sudden they makes the grand discovery, and that by accidentally tasting a pool o' water. 'Ile, ile,' cries they, and down on their knees they goes to sniff and taste. They couldn't give over tasting, it was so nasty. Arter this they makes tracks to my friend's place, and, 'Have you any objeckshun to sell this farm?' ses they. 'Nary a one,' says he, 'if you'll give me my price for it.' Which in course they did—five times the vally. 'Now,' ses my friend, when they'd made it all square in writing, 'may I ax why you've paid such a price for this old farm, &c.?' 'Ile,' says they; 'you poor old critter, we've found ile.' 'Where?' says he. 'In the water pool, t'other side of the marsh.' 'Guess yer have,' says he, a grinnin' like a possum, 'for my lad broke the stable lamp over it this mornin'.' The way them two Yankees slunked out was a caution."

Births, Marriages, and Deaths.

BIRTHS.

MACBETH.—September 1, at Hammersmith, the wife of the Rev. R. Macbeth, of a son.

LEONARD.—September 1, at Boxmoor, Herts, the wife of the Rev. H. C. Leonard, M.A., of a son.

EVANS.—September 2, at Stratford-upon-Avon, the wife of the Rev. M. J. Evans, B.A., of a son.

BEDELL.—September 4, the wife of Mr. H. P. Bedell, of 1, Circus-place, London-Wall, and Kent Lodge, Forest-hill, of a son.

MARRIAGES.

ARMSTRONG-DAVISON.—August 17, at Bewick-street Chapel, Newcastle-on-Tyne, by the Rev. W. Walters, Mr. Robert Armstrong, of Newcastle, to Miss Catherine Davison, of Gateshead.

EDEN-LARKINS.—August 22, at Bewick-street Chapel, Newcastle-on-Tyne, by the Rev. W. Walters, Mr. Thomas Eden, to Miss Sophie Larkins, both of Newcastle.

ROBSON-BOWMAKER.—August 30, at Bewick-street Chapel, Newcastle-on-Tyne, by the Rev. W. Walters, Mr. Thomas Cuthbert Robson, of Heaton, to Miss Margaret Bowmaker, of Newcastle.

GREGORY-POWTER.—August 30, at the Christian Free Church, Kentish-town, by the Rev. W. Foster, Mr. Gregory, to Emily Mary, elder daughter of Mr. Powter, Wolsey-terrace, Kentish-town.

LEWIS-OWEN.—September 1, at Claremont Chapel, Fentonville, by the Rev. Alexander Hannay, J. Dix Lewis, of Cloudsley-street, Islington, to Annie, third daughter of Hugh Owen, Esq., of Barnsbury, London. No cards.

LANKESTER-ALLPORT.—September 2, at Union Chapel, Islington, by the Rev. J. Guinness Rogers, B.A., Arthur Lankester, Esq., of London, son of the late Robert Lankester, Esq., of Southampton, to Emily, daughter of James J. Allport, Esq., of Littleover, near Derby.

SOUTHWELL-VARLEY.—September 5, at Harley-street Chapel, Bow, by the Rev. W. Bevan, William, eldest son of Mr. R. B. Southwell, Bridgnorth, to Eliza, second daughter of Mr. George Varley, Dartford, Kent.

PETTIFER-SIMONDS.—September 5, at Mount Zion Chapel, Birmingham, by the Rev. T. H. Morgan, Mr. George Pettifer, of Camden Town, to Mary, eldest daughter of the late Mr. John Simonds, of Mursley, Bucks.

DEATHS.

BEVAN.—September 2, at Harwich, after a long and painful affliction, Eliza Jemima, the beloved wife of Mr. Charles F. Bevan, deeply lamented.

HALLEY.—September 3, at New College, London, in her sixty-seventh year, Rebekah Sloman, the beloved wife of the Rev. Robert Halley, D.D.

Money Market and Commercial Intelligence.

City, Tuesday Evening.

The Stock Exchange markets are firmer than they have been of late, and the Funds after opened at yesterday's price, 89½ to 90, but soon went to 90 to ½, at which they steadily remained. For the October account the closing price was 90½ to ½. The New Threes and Reduced Annuities are 88½ 88½, ex div. Annuities, 1885, 13½ ex div.; and India Five per Centa., 105½ 105½. Bank Stock is 250. Foreign Stocks are steady.

Bank and Miscellaneous Shares have been considerably dealt in.

There was an upward tendency in English railways, of which last-named description Great Western (South Wales) advanced 1; Great Northern (A stock), Midland, and North-Eastern (Leeds), ½ each; ditto (York), ½; and Lancashire and Yorkshire and Manchester, Sheffield, &c., a further ½ each. In colonial, Grand Trunk of Canada improved ½.

BANK OF ENGLAND.

(From Friday's *Gazette*.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32 for the week ending Wednesday, Aug. 30.

ISSUE DEPARTMENT.

Notes issued ..	£28,215,865	Government Debt £11,015,100
		Other Securities .. 3,634,900
		Gold Coin & Bullion 13,565,865
	£28,215,865	£28,215,865

BANKING DEPARTMENT.

Proprietors' Capital £14,553,000	Government Securities ..
Rest .. 3,508,037	£10,384,200
Public Deposits .. 6,694,785	Other Securities .. 21,256,716
Other Deposits .. 14,492,034	Notes .. 6,617,805
Seven Day and other Bills .. 534,621	Gold & Silver Coin 923,747
	£30,182,477

Aug. 31, 1865.

W. MILLER, Chief Cashier.

HOLLOWAY'S PILLS AND OINTMENT.—GIDDINESS, HEADACHE, PALSY.—These first two symptoms are usually the forerunners of serious diseases, and if neglected, palsy or apoplexy too often follow. The instant giddiness, dimness of sight, or headache comes on, Holloway's Ointment should be freely rubbed into the nape and glands of the neck, at the same time that his Pills are being taken internally. The patient's safety depends on the assiduity with which the "directions for use" are carried out. Holloway's remedies repress these symptoms by drawing the blood from the head, and removing all undue pressure from the overgorged veins. Sufficient pills should be taken to act briskly as a purgative. The diet must be regulated, and stimulants studiously shunned.

Markets.

CORN EXCHANGE, LONDON, Monday, Sept. 4.

The weather since this day week has been as fine as could be desired. The wheat trade this morning ruled exceedingly dull, and the supply of English, although small, remained on hand at a late hour. We quote old wheat about 1s. per qr. lower than last Monday, while the new, some of which was very inferior both in quality and condition, could not be disposed of unless at a decline of 2s. per qr., and in some instances at even a greater reduction. Holders of foreign demand former rates, and as the sale is not pressed, we quote prices nominally the same as this day se'nnight. Barley a dull trade, without change in value. Beans and peas firm. The arrivals of foreign oats for the past week are moderate. The trade today is fully as dear as last Monday, and in some cases the decline then noted has been partially recovered.

CURRENT PRICES.

WHEAT—	Per Qr.	Per Qr.
Esex and Kent,	s.	s.
red, old ..	40 to 48	84 to 86
Ditto new ..	36 44	36 39
White, old ..	50 55	50 58
" new ..	38 47	39 40
Foreign red ..	42 50	96 98
" white ..	48 58	

BARLEY—	Per Qr.	Per Qr.
English malting ..	—	30 32
Chevalier ..	—	
Distilling ..	28 32	
Foreign ..	20 25	

MALT—	Per Qr.	Per Qr.
Pale ..	51 61	19 23
Chevalier ..	60 62	18 22
Brown ..	47 51	23 27

BEANS—	Per Qr.	Per Qr.
Ticks ..	37 40	24 28
Harrow ..	38 41	18 23
Small ..	42 45	32 37
Egyptian ..	36 37	19 23

FLOUR—	Per Qr.	Per Qr.
Town made ..	40 43	32 37
Country Marks ..	32 37	30 31
Norfolk & Suffolk ..	30 31	

BREAD.—The prices of wheaten bread in the metropolis are from 7d to 7½d; household ditto, 5½d. to 6½d.

METROPOLITAN CATTLE MARKET.

MONDAY, Sept. 4.—The total imports of foreign stock into London, last week, amounted to 26,298 head. In the corresponding week last year we received 20,533; in 1863, 19,331; in 1862, 11,698; in 1861, 12,067; in 1860, 13,595; and in 1859, 13,269 head. There was a considerable falling off in the supply of foreign beasts exhibited for sale here to-day. The show of sheep, however, was good, and the quality on the whole tolerably prime. The trade was steady, at full prices. Fresh up from our own grazing districts, as well as from Scot-

land, the arrival of beasts were limited. The receipts from Ireland were moderate. The general quality of the stock was very middling, and all good and prime breeds changed hands at full prices; whilst inferior stock met a somewhat inactive sale at last Monday's currency. The general top quotation was 5s. 4d., the extreme 5s. 6d. per Siba. From Lincolnshire, Leicestershire, and Northamptonshire, we received 1,500 Scots and crosses, &c.; from other parts of England, 600 of various breeds; from Scotland, 67 Scots and crosses; and, from Ireland, 250 oxen and heifers. The total supply of sheep on sale was moderate, and the quality, generally speaking, was tolerably good. For most breeds there was a steady demand, and last Monday's currency was well supported. The general top figure was 5s. 6d. per Siba. About 3,000 Irish sheep were in the pens. The lamb season must now be considered over, but the few choice breeds on sale to-day realized 7s. per Siba. Calves were in very moderate supply, and the trade ruled steady at full prices. The top quotation was 5s. 4d. per Siba. For pigs there was a fair demand, at quite previous rates.

Per Siba, to sink the Offal.

Inf. coarse beasts	3 4 to 4 0	Prime Southdown	5 4 to 6 3
Second quality	4 2 4 8	Lambs ..	
Prime large oxen	4 10 5 0	Lge. coarse calves	4 4 4 10
Prime Scots, &c.	5 2 5 4	Primes small ..	5 0 5 4
Coarse inf. sheep	5 5 5 8	Large hogs ..	4 2 4 8
Second quality	5 3 5 8	Neatsm. porkers ..	4 10 5 2
Fr. coarse woolled	10 6 2	Lamb, 4s 8d to 5s 8d	

30s. each.

NEWGATE AND LEADENHALL, Monday, Sept. 4.

The supply of meat on sale has been moderate. Good and prime qualities are scarce, and command, comparatively, full prices. For inferior meat the trade is dull.

Per Siba, by the carcass.

Inferior beef ..	2 8 to 3 4	Small pork ..	4 10 to 5 4
Middling ditto ..	3 6 4 0	Inf. mutton ..	4 4 4 8
Prime large do ..	4 2 4 4	Middling ditto ..	4 10 5 4
Do. small do ..	4 6 4 8	Primes ditto ..	5 5 5 10
Large pork ..	3 8 4 8	Veal ..	3 10 4 10

Lamb, 4s 8d to 5s 8d.

COVENT-GARDEN, SATURDAY, Sept. 4.

Vegetables of excellent quality continue abundant. Large importations of French grapes, pears, peaches, nectarines, still continue to arrive. English pears comprise Williams', Bon Chrétien, and Bourré d'Amiens. For pine apples and grapes there is still a heavy sale. Apples and plums continue to come in abundance. Kent filberts are coming in good condition. Good kidney potatoes fetch from 1s. to 2s. per dozen pounds. Flowers chiefly consist of orchids, heaths, polargoniums, carnations and pincées, magnolias and roses.

PROVISIONS, Monday, Sept. 4.—The arrivals last week from Ireland were 5,206 hanks butter, and 2,473 hales bacon, and from foreign ports, 21,141 casks of butter and 1,254 hales bacon. In the Irish butter market there was a short supply, and the sales effected were the turn in favour of bays, the dealers still continuing to work. Foreign, which remained steady in price for the best descriptions, for middling qualities lower prices taken. In bacon no change to notice during the week, the supplies being about equal to the demand.

SEED, Monday, Sept. 4.—The trade for cloverseed is without variation. Trefoils are unaltered, with little business passing. Winter tares, with improved supply and small demand, were noted 6d. to 1s. per bushel lower. New rapeseed, with small supply, is fully as dear.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, Sept. 4.—The supplies of new home-grown potatoes on sale at these markets are tolerably large. The trade for nearly all qualities was dull, and prices have a downward tendency. There was no import into London last week.

WOOL, Monday, Sept. 4.—Since our last report there has been a limited demand for nearly all kinds of English wool. The export inquiry has ruled lower, but heavy. In prices, however, we have no change to notice. The quantity of wool on

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